

**A LEADERSHIP TRAINING STRATEGY FOR THIRD MILLENNIUM  
PENTECOSTAL LEADERS AT ZION BIBLE COLLEGE**

**A THESIS**

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**BY**

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To Irene Cope and Cheryl Cope

Without your spiritual and maternal support, I would never have achieved this level of education. Your consistent reminder that “God doesn’t make junk and has a wonderful plan for my life,” was my lifeline through the darkness of dyslexia.

To my wife, your unwavering support would not allow me to settle for anything less than my best.

## CONTENTS

ABSTRACT.....	v
INTRODUCTION.....	1
Chapter	
1. INTRODUCTION TO THE PROBLEM.....	3
2. THE PROBLEM.....	9
3. LITERARY REVIEW .....	38
4. THEOLOGICAL FRAMEWORK FOR LEADERSHIP.....	67
5. METHODOLOGY .....	98
6. PRESENTATION OF STRATEGIC PLAN .....	113
7. CONCLUSION .....	132
Appendix	
A. INTERVIEW WITH DR. CRANDALL .....	138
B. SURVEY COVER LETTER TO ALUMNI .....	152
C. RESULTS SUMMARY OF ZBI ALUMNI SURVEY .....	153
D. PEARSON’S CORRELATION COEFFICIENT STATISTICAL OUTCOME TABLES .....	180
BIBLIOGRAPHY .....	182
VITA .....	191

## ABSTRACT

If an institution is to achieve any success in its educational process, there must be an educational strategy and structure in place which clearly states what and how learning will occur. Education with intentionality is necessary to assure the educational journey achieves its intended outcome. The researcher focused on one such college which trains only pastors, evangelists, missionaries and Christian educators to develop *A Leadership Training Strategy for Third Millennium Leaders at Zion Bible College*.

The author's research came from an alumni survey, interviews, and extensive reading of current authors on leadership, governance, and educational structure. The researcher concluded Transformational Leadership as the most appropriate model which best captures the biblical intent and institutional objectives for implementation.

The researcher provides an institutional strategy that will both train students with a biblical worldview and as transformational leaders through a specific pedagogical structure.

## INTRODUCTION

As a newly elected college president, I stood in the great cathedral at West Point Military Academy as the guide asked the guests to read aloud the Cadet Prayer inscribed on the chapel wall. I was most profoundly impacted by the following words:

O God, our Father, Thou searcher of human hearts, help us to draw near to thee in sincerity and truth. May our religion be filled with gladness and may our worship of Thee be natural. Strengthen and increase our admiration for honest dealing and clean thinking, and suffer not our hatred of hypocrisy and pretense ever to diminish. Encourage us in our endeavor to live above the common level of life. Make us to choose the harder right instead of the easier wrong, and never to be content with a half truth when the whole can be won. Endow us with courage that is born of loyalty to all that is noble and worthy, that scorns to compromise with vice and injustice, and knows no fear when truth and right are in jeopardy. Guard us against flippancy and irreverence in the sacred things of life. Grant us new ties of friendship and new opportunities of service. Kindle our hearts in fellowship with those of a cheerful countenance, and soften our hearts with sympathy for those who sorrow and suffer. Help us to maintain the honor of the Corps untarnished and unsullied and to show forth in our lives the ideals of West Point in doing our duty to Thee and to our Country. All of which we ask in the name of the Great Friend and Master of all. Amen.<sup>1</sup>

Standing there, I sensed a profound weight of leadership responsibility in the preparation of students who were fit for the spiritual battles they would soon enter. The thought occurred, *If the military understood the importance of deliberate teaching and training in strategic warfare for the protection of a temporal civilization, how much more critical is the proper preparation of future spiritual leaders who will affect eternity?* It is imperative!

My immediate attention was turned to those I lead at Zion Bible College (ZBC), viewing them as spiritual cadets being readied for leadership. Believing firmly that the cause of Christ and the furtherance of His Kingdom demands our best efforts, I embraced

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<sup>1</sup> Family and Friends of West Point, "The Cadet's Prayer," The West Point Connection, at <http://www.west-point.org/family/bicent/prayer.html>. (accessed May 9, 2004)

the reality knowing our training should be as rigorous and intense as this military academy. My desire and goal then became to make ZBC a spiritual “West Point.”

Accepting the responsibility to produce spiritual leaders, this experience drove me to ask the hard questions and dig deeper into ZBC’s history to understand our past so that we might strengthen our future. Immediate questions that came to mind: Had ZBC been as intentional in preparing its leaders as West Point? What kind of leaders did Zion’s former presidents foresee? Did they produce what they envisioned? How, if any, was leadership training assessed?

These questions have multiplied greatly since my West Point experience, leading the researcher to investigate thoroughly ZBC’s history, educational processes, and intentional strategy for leadership training while seeking answers. On the surface, it was obvious the college had been doing something right or it would not have continued to attract young neophytes willing to submit themselves to the rules and rigors that have set Zion apart from other ministry training schools.

These factors served as the motivation to rethink the need for a leadership strategy that would serve as an appropriate guide for ZBC’s educational improvements. The ultimate goal of such a strategy would be a plan for producing better spiritual leaders for the 21<sup>st</sup> century.

## **CHAPTER ONE**

### **INTRODUCTION TO THE PROBLEM**

ZBC stands at a critical juncture in its educational existence. Like other Bible Colleges of its kind, Zion faces many challenges but none more glaring than the need to remain true to its mission in a culturally changing world.

As a ministry training institution, ZBC today faces a climate fueled by cultural thinking, educational changes, and growing expectations within the church community at large to produce ministers with biblical and cultural relevance. This understanding requires a deeper look into developing a formalized leadership strategy that would assure focused intentionality in leadership development. Institutional viability can never be determined solely by longevity, whether religious or secular. As with any human order—whether societal, the family, organizational, governmental, or the church—its ability to find its way and adjust to constant cultural changes occurs as a result of effective and competent leadership. ZBC has enjoyed a rich history of educational viability and measured success, but it now stands on the doorstep of a new millennium, and is involved in a most powerful enterprise: the education of future Pentecostal leaders.

Single-focused ministry training institutions like ZBC face growing challenges for providing leadership training to their students that is effective in today's world. These obstacles to effectiveness may include materialism, consumerism, secularism, individualism, pluralism, moral relativism, and religious indifference.<sup>2</sup> Individualism and self-centeredness are prevalent. Many young people fail to see the benefits of serving the

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<sup>2</sup> These trends were identified at the 2002 Third Continental Congress on Vocations to Ordained Ministry and Consecrated Life in North America, and reported in "Sociological and Cultural Issues Affecting the Rise of Priestly Vocations in North America," at <http://www.usccb.org/vocations/articles/meninarium.shtml>, (accessed February 1, 2008).



needs of others, sacrificing oneself for another, or acting generously to improve life for the many.<sup>3</sup>

In addition to these trends, there is evidence to indicate that the church in America is stagnating and in decline. *Leadership* magazine states that 85 percent of American churches have plateaued or have declining attendance.<sup>4</sup> The Barna Group states that no more than 10 percent of American churches can be described as highly effective. The challenges facing individual congregations are often multi-dimensional, entangled, and daunting: no sense of direction, ineffective ministries, division and discord within the body, disunity among leadership, and others.<sup>5</sup> Haddon Robinson, Acting President at Gordon-Conwell Theological Seminary has said: “Seminaries and churches alike are challenged by the realities of a pluralistic society that does not respect Christian faith. The evangelical church was once respected for taking the high road even by people who were not themselves religious. But now when we hold to the uniqueness of Jesus Christ, we are demonized as bigots...To communicate effectively, they have to understand the culture, not merely the pop culture, but the deeper cultural trends of which pop culture is an expression.”<sup>6</sup>

These factors compound the need to assess the success of the college’s current emphasis, or lack of it, on leadership development. Such assessment is imperative if the institution is to be able to lead educational reformation. This assessment will inform the

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<sup>3</sup> Ibid

<sup>4</sup> “Challenges Facing the Church in America,” at <http://www.iblministry.org/usachurch.htm>, (accessed February 1, 2008).

<sup>5</sup> Ibid

<sup>6</sup> From an interview by Kathy Furlong for her article, “Maintaining Relevance: Seminary leaders discuss what their schools are doing to keep their schools pertinent to today’s church and a changing world,” at [http://seminarygradschool.com/content/article\\_print.html?id=52662](http://seminarygradschool.com/content/article_print.html?id=52662), (accessed February 1, 2008).

process of determining a leadership model and structure to enhance and achieve the school's mission in today's world. Of all the issues facing ZBC, none threaten its future more than a less-than-adequate ability to understand and teach the qualities needed in church leadership today. There must be a plan in place for adjusting current leadership training standards at ZBC to enable it to produce relevant and qualified graduate leaders for this generation.

### **Statement of Research Topic**

With this stated, the researcher focused on formulating a leadership training strategy for ZBC that will identify a training model and structure to be presented for implementation. This model will enable ZBC to produce leaders while remaining grounded to both the institution's biblical and historical values.

This study focused on formulating leadership development strategies within a Pentecostal Bible college. The following research questions guided this process.

Question 1: In light of ZBC's unique history and culture, what beliefs and practices should be considered in the development of an institutional strategy?

Question 2: What unique biblical and theological factors inform this strategic process?

Question 3: In terms of leadership theory, what model of leadership seems best suited for contextualization in the institutional life and mission of ZBC?

Question 4: In light of current thinking regarding institutional policy and governance, what approaches would best serve the formation and implementation of the leadership strategy?

These questions were formulated following the completion of two previous research papers. The first paper looked at the historical case study of ZBC's leadership training as understood by its four previous presidents. Doctor Benjamin Crandall was interviewed (SEE APPENDIX A) to glean both historical data as well as his own rational concerning leadership training at the college. An integral part of the research was a survey of two hundred alumni to determine from a graduate's perspective whether or not the college did effectively teach leadership and produce the intended results (SEE APPENDIX C).

The second research project focused on determining the appropriate leadership model for ZBC. This work took the methodological approach of leadership, focusing on differing models found in both institutional and corporate environments.

Because producing biblically and culturally prepared ministers requires training, this thesis will address the following critical components.

First, it will provide a historical overview of ZBC's educational development from its inception to the present. Research data from a historical review will be introduced with its outcomes, which will provide a comprehensive overview and the rationale for a leadership strategy at ZBC.

Second, with the historical foundation in place, the focus of the thesis will shift to leadership development and training. It will review current theories of leadership found in military, institutional, and corporate venues that are making notable impact in structural thinking, practice, and governance. A concentrated focus on Transformational Leadership (TL) will be explored, providing the groundwork for the overall leadership strategy.

Third, the thesis deals with the challenge that institutional governance is tightly wound with institutional change, and that the tendency is a resistance to any change that affects the overall vision, much less the establishment of a leadership strategy. As Machiavelli accurately observed in *The Prince*:

It must be realized there is nothing more difficult to plan, more uncertain of success, or more dangerous to manage than the establishment of a new order of (things); for he who introduces (change) makes enemies of all those who derived advantage from the old order and finds but lukewarm defenders among those who stand to gain from the new one.<sup>7</sup>

Understanding institutional resistance will be present, the thesis will introduce current thinking on institutional and governance transitional methodology. Having identified the TL model and a methodological strategy for its introduction, the third step will commence.

Fourth, this section will contain the construction of a theological framework that will support the overall strategy. First, it will take the definable elements of TL and evaluate key biblical events through its lens, identifying key components that will become cornerstones for the TL approach. Second, the life and ministry of the apostle Paul will be assessed using TL as a grid to identify TL characteristics in his leadership. Finally, a TL adaptable model will be presented to the ZBC governance for their review, critique, and suggested revisions. These findings will be used to assist in fine-tuning a TL model.

The fifth section will take the completed work and provide a comprehensive overview of the designed TL strategy, which will be presented for final approval and suggested implementation at ZBC. The plan will be structured in a concise outline form accompanied by all supporting structure and scaffolding necessary for implementation. It

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<sup>7</sup> N. Machiavelli. *The Prince*. (New York, Penguin Books. 1961), 27.

will also include the tabulated results compiled from interaction with the administrative board and faculty focus groups. This step is valuable in the overall learning experience since it will expose those identified as mentors and trainers to the TL strategy, assuring an integrated overview of the new learning system.

The final section will answer the original research questions to assure the successful completion of the thesis process. In light of the focus groups' findings and their pedagogical framework, final adjustments will be made to the model to assure a successful implementation into the delivery system at ZBC.

These six steps will facilitate a clear analysis of the need for a better-defined strategy for training leaders at ZBC. They will provide an outline for a strategy and model for implementing the tools of Transformational Leadership at the institution. Such a plan will enhance the leadership training already in place at ZBC, and give it the necessary tools for producing leaders who can successfully lead with excellence today and in the future. ZBC's leadership strategy must be prepared to train leaders who understand and exhibit biblical leadership, and who are visionaries, communicators, team builders, and examples in their life witness. Such leaders will be prepared to meet the challenges before them in the world we live in today.

## CHAPTER TWO

### THE PROBLEM

When a construction project is to be undertaken, much time is spent on site preparation on which the foundation will be laid. If laid properly, the foundation will support the structure and secure longevity. As with an actual physical construction project, it was important to understand thoroughly all positive and negative factors affecting the historical foundation that had previously been laid at ZBC for leadership development. This chapter reviews the historical foundational of ZBC's spiritual and educational DNA and journey. A closer look at the institutional origins, alumni, and accumulated research data provided the groundwork for the greater challenge of preparing a leadership strategy that would help the institution achieve greater results in leadership preparation and training in its future.

Chapter two provides an overview of the first project and the important contribution its outcomes gave for this leadership development model.

#### **Narrative History: Zion Bible College**

Zion Bible Institute (ZBI), later named Zion Bible College (ZBC), was founded in 1924 by Christine Eckman-Gibson, a single immigrant missionary from Guyana, South America, who came to the United States as a result of a physical illness.<sup>8</sup> With no formal theological background, only a passionate desire to proclaim the Gospel of Jesus, which she had heard from American missionaries, and what she declared as a “Word from the Lord,” she started Mount Zion Bible School, later to become Zion Bible Institute, out of an existing local church, Zion Gospel Temple. Located in East Providence, Rhode Island,

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<sup>8</sup> Mary Campbell-Wilson, *The Obedience of Faith: The Story of Rev. Christine A. Gibson, Founder of Zion Bible Institute* (Tulsa: Victory House, Inc., 1993), 1.

the church had been founded by Reverend Alpheus Cleveland on January 1, 1877, with a principle theological focus on “living by faith.” From the church’s inception to 1954, the church changed its name three times: “The Church of the First Born,” “The Church of the First Born Zion Gospel Tabernacle,” and finally “Zion Gospel Temple.”<sup>9</sup>

Gibson’s original intent was the creation of a three-year ministry training school to produce passionately Pentecostal preachers with a prophetic edge to their ministries. She was not interested in formalizing the ministry training school into a college and thus competing with other institutions by becoming a four-year degree-granting academic body. That mindset continued until 1995, when Zion did become a four-year degree-granting institution under the leadership of Benjamin Crandall, ZBC’s fourth president.

Gibson served as president thirty-one years until her death in 1955, when she was succeeded by Leonard Heroo, a spiritual product of her ministry and the local church. Heroo was born to a Cape Verdian single parent in East Providence, Rhode Island. Destitute and alone, Heroo and his mother were invited to live in Faith Home, a ministry established by Zion Gospel Temple to care for orphans and single parents. Heroo was raised under the strong influence of ZBI’s founder and received his ministerial training in ZBI. Heroo was an insatiable learner who was not content to end his educational journey after three years. He completed his bachelor’s degree at McKinley-Roosevelt University, Chicago, Illinois. Heroo placed strong emphasis and attention upon the development and implementation of a formalized academic curriculum at ZBI. He served both as the school’s president and pastor of Zion Gospel Temple from 1955–1984, providing an international awareness and presence to the school resulting from his extensive travels and pulpit ministry.

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<sup>9</sup> Campbell-Wilson, *The Obedience of Faith*, 191.

Mary Campbell-Wilson enrolled at ZBI in the fall of 1935, graduated in 1938, and earned her bachelor's degree in Religious Education from Clarksville School of Theology, Clarksville, Tennessee. Returning in 1939, she embarked on her teaching career at Zion, where she assumed classroom responsibilities teaching Old Testament courses, Bible Atlas, and Church History. Ordained by Zion Gospel Temple in 1969, she served as the school's principal from 1955–1981 and was later asked by the school's trustees to serve as ZBI's third president. She served for a brief term of only two years.

Benjamin Crandall succeeded Campbell-Wilson as ZBI's fourth president. He, too, like his predecessors, completed his ministry training at ZBI. Upon graduation from Zion, Crandall moved to Brooklyn, New York, where he founded an inner-city church in which he served four decades. He maintained a close relationship with ZBI, serving as a perpetual member of the school's board of trustees. At the age of sixty, Crandall was elected ZBI's fourth president, bringing to the institution a strong leadership presence. Quickly, Crandall realized the school would never flourish in its original location. He began negotiations with a local bank to purchase the one-hundred-fifty-acre facility and former campus of Barrington College, a liberal arts institution. Barrington College had experienced diminishing attendance and could no longer remain solvent, forcing closure or a merger with another viable institution. A merger occurred in 1984 with Gordon College of South Hamilton, Massachusetts. Crandall's decision to purchase the campus for five million dollars was, and remains, the most significant step of faith and philosophical adjustments ZBI would take in its existence.

From their inceptions, neither ZBI nor Zion Gospel Temple were affiliated with any denomination, but maintained close fellowship with independent Pentecostal



churches within the greater New England region. A fellowship of churches known as the Zion Fellowship would emerge under the founder's leadership, but, just prior to her death, would dissolve under Gibson's directive. These churches were held together by three factors:

1. Each pastor was a ZBI graduate.
2. They agreed with the doctrinal teaching of the church and school.
3. Their desire was to remain in close fellowship and to support the institute's mission with finances and students.

Each president carried as his or her focus the passionate desire of its founder—desiring to release another generation of Pentecostal leaders knowledgeable in the Bible and able to perpetuate Pentecostal distinctives. The educational delivery system flowed through three streams:

1. The traditional classroom setting.
2. A highly charged chapel environment that placed a strong emphasis on the gifts and moving of the Holy Spirit was encouraged, reinforcing classroom instruction.
3. The students' participation in regional churches, where they were given the opportunity to practice what was being learned in the classroom.

I became president of ZBC in June 2000 in the seventy-sixth year of the institution's existence. Armed with a personal mandate to invest in the emerging third millennium generation of Pentecostal leaders, I took intentional steps to follow in the footsteps of those who had blazed a New Testament-based educational trail while using personal giftings in the presidential role to advance the school's presence and mission.

Just prior to my presidency, the institution moved through several defining changes. In 1995, a fourth year of study was added, granting the Institute the privilege to confer a Bachelor of Arts degree in Biblical Studies. In 1999, ZBC aligned with the Assemblies of God denomination. In 2000, I was elected as the school's fifth president--the first president to have never attended or graduated from the institution. In 2004, the name was changed from Institute to College. These changes had significant impact, both positively and negatively, requiring the board of trustees, administration, faculty, and staff to be sensitive while these transition processes in policy and procedure occurred.

One distinctive stands absolutely clear: each president remained faithful to ZBC's mission—the training and equipping of men and women for Pentecostal ministry.

### **Educate Student Leaders**

From the beginning of my presidency, I assumed that the college had intentionally sought to educate students to be spiritual leaders through an educational emphasis and structure. This initial understanding generated an excitement and passionate desire to perpetuate the leadership emphasis under my administration tenure. The assumption was founded on nearly eight decades of graduating individuals who had gone on to make major contributions as pastors, missionaries, evangelists, Christian educators, district officials, and national leaders. It was reinforced by letters and comments offered by peers of graduates, most of whom had not attended ZBI but recognized the investment it had made in the graduates' lives. Additionally, students who had attended ZBI gave testimony of their years in Zion, expressing appreciation for what the school had afforded them in ministry training.

I also presumed leadership, both as a subject and expected outcome, to be a strong focus and was surprised to discover that for many years leadership training had been nonexistent or with only limited emphasis. Intentional leadership training had appeared only as a surface byproduct generated simply by the time students spent at ZBC. This discovery led to immediate questioning as to the intentionality of leadership development within the educational framework.

I embarked on an investigative journey to determine what previous presidents and institutional leaders understood ministry training to be. What mode of leadership development could be identified? Could students identify any leadership training having occurred, and if so, what made it distinctive?

Seeking to answer the above questions, I enlisted the use of a survey sent online to two hundred randomly selected alumni. The survey presented twenty questions, which would provide necessary data to analyze and understand foundationally what students understood about their training while at ZBC.

A second step for gathering historical data was the interview of five ZBC graduates, including one former president, Benjamin Crandall. The interviews were tape recorded and transcribed, allowing insight into the institution's educational process and past through the interviewee's eyes and experiences.

### **First Project Review – Alumni Survey**

ZBC's heritage of producing significant numbers of quality men and women who entered ministry and produced healthy ministries, which have been identified and respected by their peers, resulted in a general belief that ZBI had a major part in producing these leaders by intention. The research does not deny, nor does it

underestimate, the institution's effectiveness or influence in this, but simply shows how the educational process occurred without any formalized leadership strategy.

To better document and understand this hypothesis, first research project used a survey to gather a cross-section of information from alumni. The survey was chosen because it allowed questions to be generated that would relate to ZBC's educational system, with specific focus on leadership development and training. Since the outcomes would come from alumni, it could be better determined how students perceived their leadership training during their educational journey and what impact the president, faculty, and staff had on the process.

Of the many penetrating challenges that emerged, two were guiding influences on the development of this study:

- Can a ministry-training college exist without a clearly defined leadership training strategy?
- Can it produce spiritual leaders without a blueprint that clearly identifies your expectations?

Since ZBI did not have as a specific goal, written or articulated, to train leaders, how did it produce leaders who emerged to become significant pastors, evangelists, missionaries, denominational leaders, and individuals who founded national and international ministry organizations and led para-church ministries that achieved prominence and recognition throughout Christendom?

These outcomes provided awareness and understanding as to how ZBC had been successful in training leaders without apparent intentionality, and allowed the prediction

of how much more could be achieved if a very specific training strategy were put in place.

The survey outcomes verified the original premise of the thesis: ZBC had neither a written nor oral philosophy for training leaders that could be identified by the alumni. Even more apparent was the evidence from the survey results that throughout its history the institutional leadership had worked from this premise: Those called by God into ministry were also given gifts by God, which included for some a specific God-given gift of leadership. Some held that if a student had dedicated his life to knowing God and His Word, the Holy Spirit imparted the skills and ability necessary for fulfilling that calling, including the skills and ability to be a successful leader.

This leads to the conclusion that a model for an intentional leadership strategy must include an intrinsic awareness of the past level of success the institution had achieved through its nonintentional style of leadership training. A new model for intentional leadership training could not be perceived as a *replacement* or *improvement* over the nonintentional historical model, but must be seen as a strategy for broadening the historical style of leadership training.

## **Rational and Method for Personal Interview**

### **Why Interview?**

It was necessary to have clear and concise information that could only come from those who had spent time in the college sitting under previous presidential leadership. It was apparent that the survey had not provided complete coverage of all of the issues that needed to be addressed. An interview process was incorporated that allowed for a broader approach, and covered in greater detail the areas pertinent to the project.

## **Purpose**

The purpose of the interview was to give an opportunity for direct contact and conversation with past alumni. These alumni were chosen based on their continued participation with the college and obvious effectiveness in ministry since their graduation. Of those selected, the interviewer had met most in social gatherings in the past but was not personally acquainted to a level sufficient to predetermine their responses. Two interviewees were chosen to represent each of the four previous presidents.

## **Method - Structure for In-depth Phenomenological Interviewing**

The interview allowed all individuals to answer questions based on their experiences while at ZBI. The questions were designed not to lead interviewees but to allow for a fluid response as to what they experienced and why.

## **The Three-Part Interview**

The interview was broken into three divisions based on *Interviewing as Qualitative Research* by Irving Seidman. The first division was life history. Within this section, interviewees shared personal life backgrounds and histories. Section two was contemporary experience. This section gathered actual remembrances from their time on campus and direct contact with the president under whom they were educated. The final section reflected on its meaning, what the interviewee put into life practice, and why.

The interview process remained historical in nature, and all the questions were based on past experience. The success of the interview was dependent upon the ability to draw perspectives from the impact presidential leadership had made on each interviewee.

## **Details of Experience**

The interviews were prearranged. A pre-interview contact was made by phone to ask permission of the interviewee's participation. During the call, the purpose of the interview was explained in light of the project direction as well as the length. Permission was asked to record the interview, which would be transcribed later for written verification. No discussion was included involving financial remuneration to the interviewee for the privilege of conducting the interview. A specific date and time was arranged for each interview, and all eight fulfilled their obligation.

## **The Interview Process**

It was determined that one hour would be sufficient to conduct the interview. In almost every case, the hour was sufficient. Only two required more than one hour to complete.

The direction of Sharan B. Merriam for collecting data by interview, observation, and document analysis was followed.<sup>10</sup>

The author suggested that the following types of interview questions be used: hypothetical, devil's advocate, ideal position, and interpretive. Questions to be avoided were multiple, leading, and yes or no responses. These rules were followed in the formulation of interview questions.

The interview questions were designed to obtain an overall understanding of the interviewees' experience of leadership at ZBC. The interview was broken down into three sections:

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<sup>10</sup> Sharan B. Merriam, *Qualitative Research and Case Study Applications in Education* (San Francisco, CA: John Wiley & Sons, Inc. 1998), 69.

1. Life History—Wanting to understand the background of each individual, this section allowed for a glimpse into family history and how it factored in the overall experience at ZBI.

2. Contemporary Experience—This section was designed to discover what occurred during the student's time at ZBI, those who provided the most influence, and why.

3. Reflection on Meaning—The interview concluded by seeking insights into how the education process and individuals at ZBI ultimately fashioned the participants' leadership and subsequent ministry.

This process provided the intended information and insights necessary to reach outcomes reflected within this project.

### **Selecting Participants**

The participants were selected using the following four criteria:

- Observed effectiveness since graduation
- Sustained ongoing relationship with the institution
- Recommendations from academic dean, who has a twenty-year history of the college
- Researcher's own limited knowledge of individuals.

Participants were very willing to participate, sharing their experiences and opinions freely. The number of interviewees was limited to two from each presidential era. It was decided that two would provide an adequate overview of the life, ministry, and effect of the presidents under whom the interviewees were taught.



The questions were prepared to cover the widest range of issues while not losing the initial focus on presidential leadership. At the conclusion of each interview, it was asked if there were other pertinent issues not covered by the questions. In each case, there was nothing further to be added.

The interviews were conducted in two fashions—in person and by telephone. At the outset for each interviewee, the interviewer followed a specific routine. After a brief greeting, the reasoning for the interview was reviewed. A clear explanation was shared as to the importance of the comments that would be offered to the outcome of the project. Each section was reviewed stating why it was necessary. Those who were interviewed by phone were again notified that they were being recorded. The respondents had received advance notification on the initial contact as to the importance of recording in order to provide actual comments for the purpose of quoting and content accuracy. Each was asked if there was anything unclear about the process. The interviewer then offered prayer inviting God's presence, wisdom, and guidance in the process. The recorder was turned on, and the interview began.

### **Strategy**

With each interview, the purpose for gathering the information was clearly defined. Interviewees agreed that quotes could be taken for use and overall assessments drawn from responses, which would be used in a writing project for Gordon-Conwell Theological Seminary. They were also informed that the session recording would be transcribed and all data placed in the Appendix of the work.

At no time was risk a discussion by either the interviewer or interviewee. On two occasions, the interviewee asked for a specific comment to be stricken from the written

record but gave the information as part of an overall understanding behind a specific event.

At no time and by no one was a request made that comments offered not be included as a part of the whole interview. Although no actual document was signed by interviewees granting the right of use, they gave verbal permission to use their interview in the effort to investigate historical aspects of presidential leadership that had impacted the interviewee's life.

Since there was no formal agreement used for permission of use, no agreement was discussed or requested by those interviewed asking for editorial rights or to be removed from the writing project.

No interviewee requested anonymity based on comments made in the interview. It was clear the interviewer would use any and all comments unless requested at stated time. No interviewee requested and no offer was made to provide a copy of the finished project writing to the interviewees.

### **Technique**

The interviewer sought simply to offer the questions and document the responses. As the interviews proceeded, a greater ease occurred based on familiarity of interview questions and a more comfortable approach. During each interview, the interviewer asked if a break was needed before moving forward into each section. The only exception occurred during the interview with Benjamin Crandall, ZBI's fourth president, who was both a student and president. Two separate interviews were conducted in the same day. The first interview consisted of the same questions asked of former students, since Rev. Crandall had been educated under the college's founder. The second interview consisted

of questions predetermined concerning his leadership era. During these interviews, a break was taken for lunch.

During the interviews, it was found at times that either speed of comment or the phrasing of comments required clarification. Time was taken to retrace the comments, providing clear and concise understanding.

During the interview process, at any time clarification was needed, time was taken for clarification.

The process of following a rigid set of questions was at times suspended so the interviewee was able to investigate the subject under discussion at a deeper level to gain a more complete understanding and clarity.

The interviewer sought to avoid any questions that might be leading in nature, skewing the interviewee's response.

The questions were formulated to provide open-ended answers. The desired outcome was an easy flow of information delivered in a comfortable setting.

The interviewer sought to allow the interview just to unfold based on the comfort of the interviewee. This was not difficult due to the fact that the subject matter was of interest to both parties.

Each interview began by asking the interviewee to share his personal story. Each was asked to share his early years, what kind of home, parental style, and disciplinary model, how he came to faith, and what factors brought him to ZBI. The respondents were very animated, opening their hearts and lives.

## **Transcribing the Interview Tapes**

A professional was hired to transcribe the final drafts of dialogue. The transcriber followed the proper etiquette as defined by Merriam in *Qualitative Research and Case Study Applications in Education*. The one sample interview with Dr. Crandall can be found in Appendix A.

## **Analyzing and Interpreting the Interview Material**

Nine interviews of past alumni, representing each of the four past presidential eras, were conducted, and from those nine, five were selected to be analyzed. Each was transcribed and analyzed in order to discover similarities of focus, vision, and practice among the five presidential eras.

## **Outcomes from the Interviews**

The outcomes of the interviews revealed how participants observed their time at ZBI. They articulated that they received positive, leadership training, even though most attended when no specific leadership-training course was contained in the curriculum. These outcomes reinforced the findings from the surveys and the need to develop a model for intentional leadership training that broadened the historical style of nonintentional leadership training used previously at ZBC.

Several main themes characterized the interviews, which need to be highlighted. First and foremost was ZBI's spiritual impact on each interviewee. The spiritual atmosphere was identified as the single most significant influence providing leadership training.

Subsequent byproducts of the climate of spiritual life at ZBI were noted as qualities received by the interviewees. These benchmark qualities included the elements

of faith, discipline, obedience, sacrifice, and commitment, and helped to develop them into leaders.

These qualities were identified, not as a result of curriculum, but rather from the influence and lifestyle projected upon them as students by the president, faculty, and staff. Because of these findings, it must be observed that leadership development at ZBI occurred more as being “caught than taught.” It was apparent from those interviewed that their overview of leadership training at ZBI had not been hindered by a lack of classroom course work. Instead, it was apparent that leadership within religious circles does not simply occur because of curriculum but must be modeled in a spiritual environment.

### **Interpretation of the Data**

It was anticipated that valuable personal insight and information would be gleaned from the interviews. However, the similarities discovered in the interviewees’ opinions and observations were unexpected. The individuals came from diverse backgrounds, yet were impacted while at ZBI/ZBC in similar ways.

It was apparent in each of the interviews conducted that educational experience had played a dramatic role in influencing respondents’ spiritual and leadership formation, which ultimately influenced their present ministries. Each interviewee had achieved some ministry success. Success was defined as the influence and respectability these specific alumni possessed among their peers and apparent external signs, such as denominational positions held, size of church or ministry, international presence, and authored published materials.

The spiritual impact of Zion surfaced as the predominant factor in forming their person-hood, which had a lasting influence on their ministries to this day. Throughout

each presidential era, the hunger for God's presence opened the door, and allowed for the spiritual encounters that branded each individual.

Although each president's giftings differed, the desire for and response to the Spirit of God was the predominant factor in attracting and sustaining each alumnus. Their memories of specific days and events pointed to encounters they referred back to as "life changing" moments that shaped their view of ministry and how they do ministry today.

The interviews, like the surveys, pointed to leadership training in terms of what was spiritual rather than to a set of principles or terms that defined what leaders do.

### **Interview with N. Benjamin Crandall**

In order to understand ZBC's leadership philosophy and practices it was necessary to interview one of two living former presidents. The interview (see Appendix A) was conducted with Benjamin Crandall, a student and protégé of the founder, sitting under Gibson's teaching and receiving personal mentoring. The interview gleaned understanding of the leadership training process firsthand.

Crandall answered the following questions.

1. Based on your relationship with Christine Gibson, was it your sense that she equated spiritual preparation and leadership preparation to be the same thing?

"Apparently...Living with the leaders of ZBI caused the community to relate closely. Strength was in the relationship, which you couldn't get in a large school. It was family mentoring."

Crandall explained how the founders, along with instructors and staff, modeled the Christian life and leadership, which those who were observant caught and applied, just as he did.

2. Did Christine Gibson ever use the term *leadership* in the classroom? (If so, in what context?). “Never!”

3. Was Christine Gibson intentional in leadership training or was it secondary to spiritual training?

“She understood her role as leader and trainer. Her style was to take individuals with her on ministry trips. She often took me, and my wife-to-be, Jean. While traveling, she would discuss ministry, how to make decisions, how to flow in the Spirit. I can never remember her using the term *leadership* either in her teaching or preaching in the college setting. It wasn’t an issue to her.”

4. Was it assumed that if you were well trained spiritually, you would automatically be a leader?

“Some yes and some no. By that I mean that she seemed to be able to pick out from the students those who had leadership qualities, and those were the ones with whom she traveled...it was those into whom she poured her life, because she believed they had leadership qualities. She did not treat all students the same.”

5. What philosophies and practices of leadership formation were held by your predecessors?

“It was clear Christine Gibson was a mentor in today’s terms. The fact that she took students in her travels and spoke into their lives made her a mentor. Leonard Heroo, on the other hand, used only the pulpit to instruct. He was a brilliant man who spent all his time in personal study and never took time to interact with students within a ministry context. Mary Campbell-Wilson’s contribution to the school came by observing her organization skills, to which she was given to detail. Everyone on campus knew that about her, and if they gleaned anything about leadership, it was organizational skills. I taught the class on leadership for the fifteen years while I was at ZBI. I organized the materials and designed the first class with curriculum with *leadership* in its title ever to be taught at ZBI.”

## **Analysis of Interview Outcomes**

Gibson's style of leadership training emerged without an educational structure behind it. She trained on the basis of how she had been taught and thought was best. Though she never formalized an educational structure, she nevertheless based her life, ministry, and instruction upon biblical practices. This was never stated by her; it was accounted for by those who sat under her ministry and received training at ZBI.

None of the four presidents interviewed formalized their theological or biblical basis for leadership development in writing that could be found. It appears they never felt the need to clarify or justify the practices and procedures for leadership development for which they were educationally responsible to their students.

It is apparent their style of instruction was developed out of their personal giftings, style, and biblical worldview. Gibson was very hands-on with students, investing her total life within the fabric of campus life. The fact that she changed the name to "School of the Prophets," which was more than likely taken from Second Kings chapter 6, verses one through seven, where Elisha is working with a company of young prophets, supports her biblical emphasis.

Heroo appears to have taken a very different approach, even though he was a product of Gibson's life and ministry. With differing gifts, he chose to use the pulpit for his personal investment. Prior to his presidency, he taught in the classroom, which changed upon assuming the presidency. His platform then became the church pulpit and sermonizing.

Campbell-Wilson found her leadership strength in her administrative setting and instructional duties. Each week she shared the "faith" stories of Zion and how God had



miraculously intervened. She did not view herself as a preacher, nor did she take speaking engagements on Zion's behalf.

Benjamin Crandall came to Zion with forty years of pastoral experience. His leadership persona was well developed, resulting in a more "Wall Street" model. Crandall was a determined and decisive decision maker who led through a strong leadership persona and preaching ability.

With the rise and emphasis on leadership within the secular and sacred world in recent years, it can be concluded that our founder, Christine Gibson, and her successors viewed leadership exclusively from a biblical perspective. Character was more important than charisma. People with character carried a strong biblical impact into churches and ministries, which offers a reason why Zion could produce leaders without intention through its educational system. This can be clearly seen in an excerpt from Christine Gibson's commencement address to the class of 1937, in which she states:

"You are going forth from the School with the thought of soul-winning before you. Always remember the Scripture, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." The fruitfulness of your ministry can be in proportion only to the extent of your willingness to follow in the footsteps of your master, who laid down his life for others."<sup>11</sup>

### **The Alumni Survey: Defining the Parameters**

To obtain a wider input, a survey was conducted among alumni of both ZBI and ZBC. Two hundred alumni were chosen randomly by the alumni office to receive a survey. The survey was sent electronically, seeking to assure a more complete coverage of the alumni population. Because ZBI's alumni office remains in constant contact with more than thirteen hundred alumni monthly, electronic feedback provided the avenue of

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<sup>11</sup> Christine A. Gibson. *The Upward Way: Commencement Address Class of 1937*, May of 1937, 1.

anonymity and easy access. The web style survey was also chosen to assure prompt responses and ease in filling out the survey.

A cover letter was prepared (see Appendix B) identifying the purpose of the survey and giving instructions for accessing the survey via the internet. A two-week time period for response, March 2–16, 2004 was requested.

### **The Alumni Survey Process**

Twenty survey questions were designed (see Appendix C) to gain insight into ZBC's educational influence on alumni with specific emphasis on leadership development and training.

Alumni were chosen based on appropriate association with ZBC and ability to give accurate and definitive information for conclusive study. The selection process chose every tenth person on the alumni list until two hundred names were identified. This random process did not allow for selection by age, gender, or demographic characteristics. It was believed that two hundred participants would provide adequate response and information germane to this research.

Objectives were established that provided specific guidance for survey question responses. Four objectives were identified:

1. Was there a formal educational process for leadership training?
2. Did the students recognize that process?
3. If there was no process, did they recognize they had received leadership principles?
4. Demographic questions asked would be used to determine the presidential term under which each participant was trained.

The Internet provider SurveyMonkey.com was identified and hired to send and receive the email survey. The survey was downloaded in readiness to send. The names were submitted by the alumni office, addresses were entered, and the survey was sent.

The following timeline identifies the precise execution of the survey.

1. Initiated project
2. Planning
3. Created survey
4. Determined data collection plan
5. Produced survey
6. Distribution of survey
7. Summarized data

### **Survey Protocol**

The survey was developed based on the protocols set forth in Irving Seidman's and Susan J. Thomas book, *Interviewing as Qualitative Research* and in Susan Thomas's book, *Designing Surveys That Work*.

Two sections comprised the survey. First, a demographic section that asked for general information that could be used to identify gender, marital status, date entering ZBI, year of graduation, highest educational level attained, and ministry involvement since leaving ZBI.

The second section presented twenty questions, which included two (2) multiple choice, nine (9) rating by degree, three (3) yes/no, one (1) ranking, and five (5) essay. The essay questions permitted the respondents to provide in their own words how they viewed, responded to, and processed their experiences.

The following types of responses were carefully considered to assure validity: fixed response, open response, adjective checklist, behavior checklists, ranking, rating, and semantic differential scale questions.

### **Determining Survey Objectives**

At the outset of the project, it was determined that no formalized strategy for leadership training had been presented to attending students. The survey's objective would provide sufficient data that would either confirm or deny this premise.

### **Establishing the Survey Committee**

In order to assure quality control of the survey, nine members of ZBI's faculty and staff were asked to participate in an overall review of the cover letter and survey. Of the nine individuals, seven were alumni and two were not. Their entire purpose would be to critique what would be sent out to assure clear and concise communication. They were asked to critique based on these points:

1. Is the cover letter self-explanatory?
2. Does the survey read easily?
3. Does it ask the right questions for the stated purpose?
4. Will it provide the kind of information helpful and need for the research?
5. Comments and observations?

Five days were given to the survey review committee for response. Five responses were returned, providing recommendations and suggestions, which were used to bring clarity and conciseness.

## **Preparing for the Survey**

In anticipation of writing the survey, several books were reviewed to gain proper understanding and perspective on the writing of surveys.<sup>12</sup> In the preparation process, the following types of questions were carefully considered to assure validity:

- Fixed response
- Open response
- Adjective checklist
- Behavior checklists
- Ranking
- Rating
- Semantic differential scale questions.

## **Fixed Response Section**

The essay questions were prepared in light of the following guidelines. Leading questions that could take the respondent in a particular direction were avoided. Questions were avoided that contained loaded words or phrases suggesting approval or disapproval.

Responses were solicited from each era of presidential leadership, and carefully chosen individuals from each era. Because the survey would be sent in random fashion, the responses were first tabulated to determine that each era was properly represented in the data. After tabulation, sufficient responses were identified from each presidential era to provide sufficient data to make comparative observations.

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<sup>12</sup> Sharan B. Merriam, *Qualitative Research and Case Study Applications in Education* (San Francisco, CA: Jossey-Bass Publishing, 1998), 60-7.

## **Outcomes from the Survey Data**

The research data compiled can be found in Appendix C. The following are notable findings. Of those responding, fifty-three (53) were male respondents and forty-six (46) female, totaling ninety-nine (99) respondents.

Marital status: sixteen (16) singles, seventy-one (71) married, three (3) divorced, and nine (9) widowed.

Those responding represented seven decades ranging from 1936 through 1999.

Education completed: five (5) one year, six (6) two years, seventy-three (73) three years, and fifteen (15) four years and higher. Highest degree earned: fifty-five (55) bachelors, thirteen (13) masters, one (1) Ph.D., and four (4) D. Min.

Ministry involvement since graduation: thirty-one (31) pastors, ten (10) missionaries, fourteen (14) evangelists, thirty-eight (38) Christian educators, twenty-nine (29) youth pastors, twelve (12) children's pastors, nine (9) music pastors, four (4) district officials, six (6) denominational leaders, forty (40) lay workers, four (4) who never entered ministry, and forty-two (42) who listed various involvements.

When asked if Zion provided leadership training, fifty-six (56) said yes, four (4) no, and seven (7) not sure.

Respondents were asked: What specific terms described leadership characteristics imitated and strengthened during your educational experience at Zion?

- Sixty (60) or 88 percent responded spiritual
- Fifty-nine (59) or 86 percent cited servant
- Fifty-five (55) or 80 percent named committed
- Fifty-four (54) or 81 percent chose character

- Thirty-one (31) or 46 percent said communication and generous
- Twenty-seven (27) or 39 percent said courageous and leader
- Twenty-six (26) or 38 percent visionary
- Nineteen (19) or 28 percent shepherd
- Sixteen (16) or 24 percent conflict management
- Eleven (11) or 16 percent specified other characteristics.

A most significant insight into ZBI/ZBC's effectiveness in leadership training was gleaned from the question: "Did Zion provide curriculum that taught leadership training?" The results showed 56 percent responding yes, 24 percent no, and 20 percent not sure. It should be noted that no curriculum carried in its title the word *leadership* before 1985, yet more than half responding believed the curriculum did indeed teach leadership principles.

### **Summarizing the Survey Data**

It was expected that the compilation of the data would validate the original supposition that formal leadership development was not occurring. Surprisingly, the opposite was revealed. The outcomes from the survey revealed the respondents clearly believed leadership training was indeed occurring, not by formal definition, but it was viewed as occurring through spiritual dynamics, and identified by the respondents' use of words such as *spiritual, servant, character, committed, visionary, and generous*, to name a few.

These facts being true, it can be concluded that leadership training must not be viewed solely as the result of course work taught only in the classroom. It is something much deeper, a more holistic occurrence resulting for an overall community environment.

Steps must be taken to assure that a more formalized curriculum is implemented, identifying for students both *why* leadership training is imperative in today's culture and *what* ZBC offers in its formal educational process to address these specific needs without adversely affecting the overall learning process, which has survived at ZBC throughout their educational history.

Those steps should include:

- A clear missional mandate, which every student is exposed to, declaring ZBC as an institution committed to leadership training and development.
- Formalized curriculum that focuses on leaders and their leadership development.
- Encouragement and promotion of leadership roles at every level of campus life and learning.
- Education of faculty and staff to use their positions as coach / trainers.

For leadership training and development to occur, it remains imperative that both the institution and its students remain clearly focused on the objective, which is: ZBC is producing men and women able to lead and serve the church in a culture that continues to change rapidly.

## **Conclusions**

The data has led to the following conclusions. Despite the lack of a formal attempt to address leadership specifically in curriculum, Zion students did believe they received specific leadership training. The founder's original intent—to produce Pentecostal people who possessed a foundational biblical knowledge and who could fully function—had been achieved despite any formal or strategic intention. The survey data pointed out this premise, providing factual evidence.



Even though ZBC had not instituted curriculum focused on producing leaders, time has proven that something within the educational system did indeed impact and turn out men and women whose lives and ministries have been recognized to possess leadership qualities, which has, over time, produced spiritual results.

Perhaps the most dramatic discovery was how ZBC realized its leadership education. It became apparent leadership training occurred, resulting from leaders' influences, institutional community life, and practice rather than merely through classroom curriculum. It is apparent the process of education, i.e., the educational community, was as important to the learning process as the information. This came into sharp focus from the surveys and interviews data. Simply put, what was expected and reasoned to be true on the surface was proven incorrect by the data, which uncovered pertinent insights, understanding, and perspective necessary to draw better assumptions.

### **The Problem Defined**

With this stated, even though significant leadership development was reported from past students, most of this was a by-product of the educational process, focused on limited aspects of leadership within a traditional religious framework. The demands on today's graduates require an intentional approach that builds on the strengths of the past. Therefore, it was determined that ZBC could benefit greatly from an intentional leadership strategy that expanded leadership training at the college. The problem to be addressed in this dissertation is the development and implementation of a formal leadership strategy that will complement the current approach to training at ZBC. This leadership strategy must be capable of producing additional and significant opportunity

for increased understanding and practice of relevant leadership skills in graduating students.

## **CHAPTER THREE**

### **LITERARY REVIEW**

#### **Leadership Theories**

ZBC's educational mission does not just focus on educating students, but also upon developing church leaders with a leadership mind-set. A Bachelor of Arts degree in Biblical Studies alone will not suffice in today's church culture. As in every generation, the need for spiritual leadership requires more than sheer intelligence; it requires intelligence with a purpose. A leader's purpose is to provide appropriate leadership within the context of an organizational structure, be it the church, para-church organization, or any other venue that effectively uses education and skills to accomplish ministry objectives and mission. For this to occur, it is imperative that leadership is understood from a foundational premise.

An understanding of leadership theories must give underpinning to the selection of the Transformational Leadership theory to be used for integration in ZBC's educational grid. As with any selected leadership model, how leadership development will be approached will assist in giving guidance when the time comes for the implementation phase to occur.

#### **Leadership and its Theories**

Leadership! What is it? In 1974, Stogdill acclaimed: "There are almost as many different definitions of leadership as there are people who have tried to define it."<sup>13</sup> Leadership carries a multifaceted aura about it, much like the terms *romance*, *tranquility*, or *beauty*, each defined by the beholder. E.A. Fleishman suggests that over the past five

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<sup>13</sup> Ibid., 2.

decades as many as sixty-five different classification systems have been developed to help quantify leadership.<sup>14</sup> The following are notable definitions:

- “Leadership is a process, influence, occurs in a group context, and involves goal attainment.”<sup>15</sup>
- “Leadership can never stop with words. Leaders must act, and they do so only in the context of their beliefs.”<sup>16</sup>
- “The great leader is seen as servant first, and that simple fact is the key to greatness.”<sup>17</sup>
- “Principle-centered leadership”<sup>18</sup>— The centering of one’s life and organizational leadership and people on “true north” principles.
- “A leader of character is absolutely trustworthy, even in times of great stress, and can be depended upon to put the needs of others—the organization, the community—above personal considerations, not now and then or when the spirit moves him, or when it will look good on his résumé, but in every instance.”<sup>19</sup>
- Leadership “is the ability to step outside the culture...to start evolutionary change processes that are more adaptive.”<sup>20</sup>
- Leadership is “the process of giving purpose (meaningful direction) to collective effort, and causing willing effort to be expended to achieve purpose.”<sup>21</sup>

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<sup>14</sup> Ibid.

<sup>15</sup> Peter G. Northouse, *Leadership: Theory and Practice* (Thousand Oaks, Sage Publications, 2004), 3.

<sup>16</sup> Max DePree, *Leadership Jazz* (New York: Dell, 1993), 6.

<sup>17</sup> Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (Mahwah, NJ: Paulist Press, 1983), 7.

<sup>18</sup> Stephen R. Covey, *Principle Centered Leadership* (New York: Free Press, 1992), 18.

<sup>19</sup> Larry Donnithorne, *West Point Leadership* (New York: Currency, 1993), 4.

<sup>20</sup> E.H. Schein, *Organizational Culture and Leadership* (2<sup>nd</sup> ed.) (San Francisco: Jossey-Bass, 1992), 2.

<sup>21</sup> T.O. Jacobs, & E. Jaques, *Military Executive Leadership* (West Orange, NJ: Leadership Library of America, 1990), 281.

But leadership is far more than a definition, as Warren Bennis observed: “The concept of leadership eludes us or turns up in another form to taunt us again with its slipperiness and complexity. So we have invented an endless proliferation of terms to deal with it...and still the concept is not sufficiently defined.”<sup>22</sup> Gary Yukl takes Bennis’ observations a step further and suggests: “Confusion is caused by the use of imprecise terms such as power, authority, management, administration, control and supervision to describe the same phenomena” of leadership.<sup>23</sup>

In the attempt to quantify leadership in one specific definition, one must remember that each definition has been filtered through the author’s set of circumstances and lens of influence. It can also carry its creator’s bias as to the desired means to an end. What must be kept in clear view when considering leadership as a subject is its subjective nature. No one term can capture the complete essence of it because there are too many factors that impact the overall environment of it.

Yukl points out that during the past fifty years the primary focus of leadership has been upon the leader and his or her individual factors. But if leadership is to be understood successfully, it should be researched on three levels: the characteristics of the leader, the characteristics of the followers, and the characteristics of the situation.<sup>24</sup> These factors provide a much broader approach to understanding the variables found and followed in leadership.

Not all great leaders have displayed positive or noble characteristics that should be exemplified. History records leaders whose attributes were not always used for

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<sup>22</sup> Warren Bennis, *Leadership Theory and Administrative Behavior: The Problem of Authority*. Administrative Science Quarterly, 4, 259.

<sup>23</sup> Gary Yukl, *Leadership in Organization (5<sup>th</sup> ed.)*, (Singapore: Pearson Education, 2002), 2.

<sup>24</sup> Ibid., 10.

positive humanitarian and religious reasons. Hitler motivated the German nation through sinister persuasion to systematically annihilate European Jews. Charismatic leaders like the Russians Lenin and Stalin used their leadership to manipulate their followers into actions that precipitated war.

While some chose to use their powers over their followers negatively, others can be observed using their attributes in noble and ethical ways, such as Winston Churchill, Gandhi, Martin Luther King Jr., Billy Graham, Mother Teresa, and Pope John Paul II. The leadership displayed by these leaders has elevated them to international status and a platform where moral and ethical impact has occurred.

These definitions and examples require further investigation to understand how leadership theory and practice come into play. A closer look at five predominant theories that have had strong presence in recent history will help lay a solid foundation.

### **Trait Leadership Theory**

For most of the twentieth century, the Trait Leadership Model was the primary focus for study. Known originally as the “Great Man” theory, it was the first identifiable systematic attempt at identifying exact reasons for leaders and their success.

Trait Leadership centered its focus on the assumption some leaders possessed natural qualities and traits not all people possessed. These leaders were immediately identified as leaders primarily on name recognition. Men like Gandhi, Abraham Lincoln, and Napoleon were supposed to have been born with unusual leadership abilities, and thus, the term “Great Man.”<sup>25</sup>

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<sup>25</sup> Peter G. Northouse, *Leadership*, 15.

In 1948, Stogdill challenged this model on the premise, “No consistent set of traits differentiated leaders from nonleaders across a variety of situations.”<sup>26</sup> It was believed: “An individual with leadership traits who was a leader in one situation might not be a leader in another.”<sup>27</sup> Though opposed, Trait Leadership has remained and continues to enjoy a resurgence with works provided by Bryman, 1992; Lord, DeVader, and Alliger, 1986; and Kirkpatrick and Locke, 1991.<sup>28</sup> Their work bears out the notion that society continues to make strong associations between leaders and certain personality traits.

Stogdill’s initial research identified differences between leaders and the average group member. Those differences were:

- 1) Intelligence
- 2) Alertness
- 3) Insight
- 4) Responsibility
- 5) Initiative
- 6) Persistence
- 7) Self-confidence
- 8) Sociability<sup>29</sup>

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<sup>26</sup> R.M. Stogdill, *Personal factors associated with Leadership: A survey of the literature*. Journal of Psychology, 1948, 25, 35-71.

<sup>27</sup> Ibid.

<sup>28</sup> Bryman, A., *Charisma and Leadership in Organizations*, (London: Sage, 1992; Lord, R. G., DeVader, C. L., and Alliger, G. M., A., A meta-analysis of the relation between personality traits and leadership perceptions: An application of validity generalization procedures, *Journal of Applied Psychology*, 71, 402-10; and Kirkpatrick, S. A., and Locke, E.A., *Leadership: Do traits matter?*, *The Executive*, 5, 48-60.

<sup>29</sup> R.M. Stogdill, *Personal Factors Associated with Leadership: A Survey of the Literature*. Journal of Psychology, 1948, 25, 35-71.

In a second research work, Stogdill identified those traits that were positively associated with leadership. They were:

1. Drive for responsibility and task completion
2. Vigor and persistence in pursuit of goals
3. Venturesomeness and originality in problem solving
4. Drive to exercise initiative in social situations
5. Self-confidence and sense of personal identity
6. Willingness to accept consequences of decision and action
7. Readiness to absorb interpersonal stress
8. Willingness to tolerate frustration and delay
9. Ability to influence other persons' behavior
10. Capacity to structure social interaction systems to the purpose at hand.<sup>30</sup>

Amid the many queries, Kirkpatrick and Locke (1991) concluded: "It is unequivocally clear that leaders are not like other people."<sup>31</sup> The following table lists those identifiable traits, and gives the year the research was conducted and the researcher(s) names.<sup>32</sup>

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<sup>30</sup> R.M. Stogdill, *Handbook of Leadership: A Survey of Theory and Research* (New York: Free Press, 1974),

<sup>31</sup> S.A. Kirkpatrick & E.A. Locke, *Leadership: Do Traits Matter?* *The Executive*, 1991, 5, 48-60.

<sup>32</sup> Peter Northouse, *Leadership: Theory and Practice* (Thousand Oaks, Sage Publications, 2004), 18.



Figure 1      Identifiable Traits

Stogdill Mann	Stogdill	Lord, DeVader, and Alliger	Kirkpatrick and
(1948)	(1959) (1974)	(1986)	Locke (1991)
Intelligence	Intelligence	Achievement	Intelligence
Alertness	Masculinity	Persistence	Masculinity
Insight	Adjustment	Insight	Dominance
Responsibility	Dominance	Initiative	
Initiative	Extroversion	Self-confidence	
Stability			
Persistence	Conservatism	Responsibility	
Self-confidence		Cooperativeness	
Sociability		Tolerance	
		Influence	
		Sociability	
			Drive
			Motivation
			Integrity
			Confidence
			Cognitive
			Task Knowledge

Trait Leadership focuses exclusively on the leader, his or her traits, and how those traits are displayed. No emphasis is placed on the followers of these leaders.

Trait Leadership gives no attention to what kind of leader is needed in a given situation or what the leader should do—it simply focuses on performance and style.

Those using this model must focus on finding leaders who fit this profile only, rather than finding leaders to fit need. They will also need to use personality assessment instruments to assure that those being hired, in fact, meet their expectations.

### **Style Leadership**

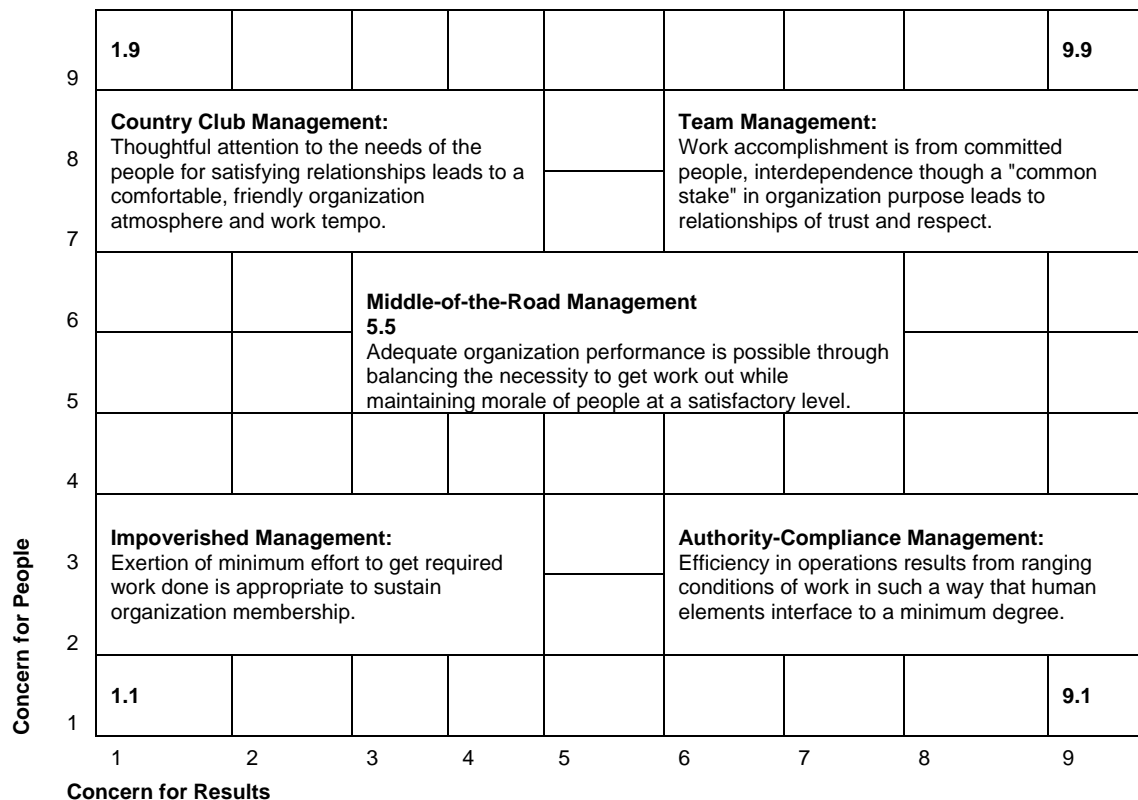
Trait Leadership focuses on the leader; Style Leadership places its emphasis on the leader's behavior. The spotlight is directed to what leaders do and how they act in leadership situations. Two attributes are found within style leaders: They demonstrate task behavior, wanting those they lead to accomplish goals and objectives, and they are relational, creating a comfortable environment in which to work, one that makes their subordinates feel wanted and special.

The Style Leadership model was first analyzed at Ohio State University in the late 1940s, with subsequent studies conducted by the University of Michigan, 1951, and

Blake and Mount in the 1960s.<sup>33</sup> Each focused not on the leader but on their interaction with those they led.

Ohio State polled workers with a questionnaire and found them concerned with two specific leadership behaviors: First, initiating structure, which included how the leader organized work assignments, gave instructions, defined responsibilities, and scheduled work. Second, workers identified how they were given consideration, and reported that building an environment of trust, respect, and camaraderie was a significant incentive.<sup>34</sup>

Figure 2                      The Leadership Grid



<sup>33</sup> Katz, D., and Kahn, R.L., Human Organization and Worker Motivation. In L.R. Tripp (Ed.), *Industrial productivity*, Madison, WI: Industrial Relations Research Association, 146-171; Blake, R.R., and Mouton, J.S., *The Managerial Grid*, Huston, TX: Gulf, 1964.

<sup>34</sup> Ibid., 66-7.

The University of Michigan, from their studies, recognized two leadership types they called *employee orientation* and *production orientation*. But it was Blake and Mount's research that has produced the Managerial (Leadership) Grid, identifying leaders who showed concern for production and people.<sup>35</sup>

The Style Leadership model does not focus on a prescribed set of leaders' behaviors. Rather, it embraces a framework by which leaders can be assessed in a broad fashion. It focuses on a leader's behavior in the workplace. Style leaders must constantly realize that their leadership's effectiveness comes through tasks performed and the relationship of those with whom they conduct those tasks.

### **Team Leadership**

Team Leadership has emerged as a leading model for management. Teams are composed of "members who are interdependent, who share common goals, and who must coordinate their activities to accomplish these goals."<sup>36</sup> Team leadership, from its early model, reflects two key components critical to function properly: First, to help the group accomplish its task (task function), and second, to keep the group maintained and functioning (maintenance function).<sup>37</sup>

Most agree Team Leadership has a complexity providing no guarantees for success. A team leader must be open and objective as he or she addresses team problems and finds appropriate resolve so the ultimate outcome, the team goals, will be achieved. Hackman and Walton in 1986, and Larson and LaFasto in 1989, studied existing teams,

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<sup>35</sup> Ibid., 68-70.

<sup>36</sup> Susan E. Kogler Hill. *Team Leadership: Theory and Practice* ed. Peter G. Northouse (Thousand Oaks, CA: Sage Publications, 2004), 203.

<sup>37</sup> Ibid., 205

providing the following comparisons of theory and research to identify criteria for effectiveness.

Figure 3 Comparison of Theory and Research Criteria<sup>38</sup>

<b><u>CONDITIONS of Group Effectiveness (Hackman &amp; Walton, 1986)</u></b>	<b><u>CHARACTERISTICS of Team Excellence (Larson &amp; LaFasto, (1989)</u></b>
<p>Clear, engaging direction Enabling structure Enabling context Expert coaching Adequate material resources</p>	<p>Clear, elevating goal Results-driven structure Competent team members Unified commitment Collaborative climate Standards of excellence Principled leadership External support</p>

Team Leadership, again, focuses on leaders and their effectiveness to facilitate those under their direction. This model provides banks within which the team river can flow. The leader's ability to detect team problems and take appropriate actions that will not allow the team to get off track from its desired goals and objectives becomes the critical factor in the success of this leadership model.

### **Servant Leadership**

The Servant Leadership concept surfaced during the cultural revolution in the late 60s and early 70s. Robert Greenleaf, a successful leader in the corporate world, discerned an atmosphere of societal hopelessness in America, and wrote an essay on titled, "The Servant as Leader," which launched the servant leadership movement in the United States.<sup>39</sup> It was his contention that "hope was absolutely essential to both sanity and wholeness of life."<sup>40</sup> He pursued a structure within which that hope could reside.

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<sup>38</sup> Ibid., 211

<sup>39</sup> From the history of Robert K. Greenleaf, Greenleaf Center for Servant Leadership, <http://www.greenleaf.org/aboutus/history.html> (accessed on February 6, 2008).

<sup>40</sup> Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (Mahwah, NJ: Paulist Press, 1983), 3.

Greenleaf defines servant-leader as a “servant first,” declaring: “It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions.”<sup>41</sup> He continued by describing the difference between a servant-leader and a leader, describing a servant leader as a servant first. Servant leaders are committed to the needs of others and make it their highest priority.

Greenleaf believed the forces of good and evil were empowered by thoughts, attitudes, and actions of individuals. What happened, good or evil, was shaped by the concepts that were birthed by individuals through inspiration. From this inspiration leaders would “initiate, provide the ideas and the structure, and take the risk of failure along with the change of success. A leader says: ‘I will go; follow me!’ while knowing that the path is uncertain, even dangerous. One then trusts those who go with one’s leadership.”<sup>42</sup>

Figure 4                      Servant Leadership Characteristics

**Listen first, Language, Imagination, Withdrawal, Acceptance, Empathy  
Knows the Unknowable, Foresees the Unforeseeable, Foresight, Awareness, Perception,  
Persuasion, Conceptualizing, Healing, Service, and Community**

Once asked how someone could be identified as a servant leader, Greenleaf told the story of Rabbi Heschel, who was concluding a lecture on the Old Testament prophets. In his story, he spoke of both true and false prophets, to which a listener replied: “How can one know the difference between the true and false prophet?”

The rabbi answered: “There is no way! If there were a way, if one had a gauge to slip over the head of the prophet and establish without question he is or he isn’t a true

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<sup>41</sup> Ibid., 13.

<sup>42</sup> Ibid., 15.

prophet, there would be no human dilemma, and life would have no meaning...Servant hood comes through in his leadership.”<sup>43</sup>

Greenleaf’s thesis was this: “Caring for persons, the more able and the less able serving each other, is the rock upon which a good society is built.”<sup>44</sup>

### **Transformational Leadership**

In 1973 J.V. Downton coined the term *Transformational Leadership* (TL), but no extensive work was written on this concept until James MacGregor Burns’ wrote *Leadership* in 1978. Burns defines a Transformational Leader as one who “recognizes and exploits an existing need or demand of a potential follower....they look for potential motives in followers, seek to satisfy higher needs, and engage the full person of the follower.” “The result of Transformational leadership is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents.”<sup>45</sup> Burns concludes: “Transformational leaders occur when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality. It ultimately becomes moral in that it raises the level of human conduct and ethical aspiration of both leader and led, and thus it has a transforming effect on both.”<sup>46</sup>

In seeking to describe their unique styles, transformational leaders have used distinctive and descriptive names like *elevating, mobilizing, inspiring, exalting, uplifting, exhorting, and evangelizing*.<sup>47</sup>

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<sup>43</sup> Ibid., 43.

<sup>44</sup> Ibid., 49.

<sup>45</sup> James MacGregor Burns, *Leadership* (New York: Harper & Row, Publishers, 1979), 4.

<sup>46</sup> Ibid., 20.

<sup>47</sup> Ibid., 20.

Burns described two types of leadership that could possibly flow from transformational leaders: transactional as well as transformational. A transactional leader focuses on the exchange that occurs when they and their followers interact. It can be seen in all areas of life where leaders make promises to fulfill in exchange for allegiance and support, thus a transaction has occurred.

On the other hand, Burns described transformational leaders as those who invest in their followers and anticipate that their relational connection will raise the level of motivation and morality in both them and their followers. This enables them to achieve more than they would if they had never connected.

In his original summation, Burns writes of TL; “Finally, and most important by far, leaders address themselves to followers’ wants, needs and other motivations, as well as to their own, and thus they serve as an independent force in changing the makeup of their followers’ motives base through gratifying their motives.”<sup>48</sup>

In more recent times TL has been scrutinized in varied arenas, including the private business sector, government agencies, and the military. But what is intriguing is how TL has become a model with biblical implications, and has emerged into the religious higher education community and corresponding institutions, i.e. the church.

In his research, Northouse adds a second descriptive term to Burns’ original thinking on transformational leadership, providing a broader meaning. He added the term *Charisma*, which has been adopted as common usage in this leadership theory. In 1976, R.J. House published his own theory using the term *Charismatic Leadership* first. Though not the first to define *charisma* in secular terms, Weber provided it in 1947, writing: “A special personality characteristic that gives a person superhuman or

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<sup>48</sup> Ibid., 20.

exceptional powers and is reserved for a few, is of divine origin, and results in the person being treated as a leader.”<sup>49</sup> Northouse, taking Weber’s definition further, writes:

“Characteristic leaders act in unique ways that have specific charismatic effects on their followers. The personal characteristics of a charismatic leader include being dominant, having a strong desire to influence others, being self-confident, and having a strong sense of one’s own moral values.”<sup>50</sup>

Like transformational leaders, charismatic leaders possess specific types of behavior qualities. Northouse points out five:

1. They are strong role models for the beliefs and values they want their followers to adopt.
2. They appear competent to followers.
3. They articulate ideological goals that have moral overtones.
4. Charismatic leaders communicate high expectations for followers, and they exhibit confidence in followers’ abilities to meet these expectations.
5. Charismatic leaders arouse task-relevant motives in followers that may include affiliation, power, or esteem.<sup>51</sup>

Numerous national and international figures can illustrate both the terms and theory by their leadership—Martin Luther King Jr., Mahatmas Gandhi, John F. Kennedy, and Nelson Mandela to name a few. Their names are synonymous with the leadership and accomplishments for which the world credits their efforts.

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<sup>49</sup> M. Weber, *The Theory of Social and Economic Organizations*, (T. Parsons, Trans.), (New York, Free Press, 1947).

<sup>50</sup> Peter Northouse, *Leadership: Theory and Practice* (Thousand Oaks, Sage Publications, 2004), 171.

<sup>51</sup> *Ibid.*, 172.



The following is Northouse's chart, which provides personality characteristics, behaviors, and effects on followers by charismatic leaders.<sup>52</sup>

Figure 5 Personality Characteristics, Behaviors, and Effects on Follower

<b>Personality Characteristics</b>	<b>Behaviors</b>	<b>Effects on Followers</b>
Dominant	Sets strong role model	Trusts in leader's ideology
Desire to influence	Shows competence	Belief similarities between leaders and followers
Confident	Articulates goals	Unquestioning acceptance
Strong values	Communicates high expectations	Affection toward leader
	Expresses confidence	Obedience
	Arouses motives	Identification with leader
		Emotional involvement
		Heightened goals
		Increased confidence

Even before Northouse's works, Bernard Bass had already expanded the characteristics of transformational leaders by compiling a list of transformational and charismatic leadership components he had identified. These included:

- 1) Leadership is charismatic in that the followers seek to identify with the leaders and emulate them.
- 2) The leadership inspires the follower with challenge and persuasion and provides meaning and understanding.
- 3) The leadership is intellectually stimulating, expanding the follower's use of their abilities.
- 4) The leadership is individually considerate, providing the follower with support, mentoring, and coaching.<sup>53</sup>

<sup>52</sup> Ibid.

<sup>53</sup> Bernard M. Bass, *Transformational Leadership: Industrial: Military and Educational Impact* (Mahwah, NJ: Lawrence Erlbaum Associates, 1998), 5.

## **Trait, Style, Team and Servant Leadership versus Transformational Leadership**

With any model there are strengths and weakness that must be observed. Each leadership style evaluated possesses principles that have been proven effective while also possessing weaknesses. The question must be asked: “What makes one model better than another?” The answer would appear to lie in two areas.

First is the environment into which the leadership style will be integrated. What makes a leader in one situation does not automatically make that person a leader in another. For each to function at his or her best, the framework or organizational structure must be conducive to the leadership style’s general strengths.

Second, the institutional structure at large must embrace and endorse the style as the intended outcome for all its leaders. Those leading set the standard for the entire institutional model, which will be perpetuated by its emerging learners within the system.

This is a subjective evaluation. Those who sit in leadership must determine from what leadership vantage point they will function. From that decision, models can be chosen that would be functional within the structure.

## **What Effect do Transformational Leaders Have on Their Followers?**

In studies conducted by Bass and Avolio, they conclude that “transformational leadership is concerned with the performance of followers and also with developing followers to their fullest potential.”<sup>54</sup> Kuhnert, in his research suggests, “individuals who exhibit transformational leadership often have a strong set of internal values and ideals,

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<sup>54</sup> K. W. Kuhnert, *Improving Organizational Effectiveness through Transformational Leadership* (Thousand Oaks, CA: Sage, 1994), 10-25.

and they are effective at motivating followers to act in ways that support the greater good rather than their own self-interests.”<sup>55</sup>

These authors offer four factors that Transformational Leadership stimulates in its followers.

1. *Idealized influence*. Followers identify with leaders whose leadership is exemplary, especially in high moral and ethical conduct. They follow with trust and high confidence in the leader and his or her ability to accomplish anticipated goals.

2. *Inspirational motivation*. These are leaders who inspire their followers with a positive vision coupled with the plans for attaining it. A team bond develops between leader and followers making a shared vision more attainable.

3. *Intellectual stimulation*. Leaders who stimulate their followers to participate in creative plans, new ideas, and innovative approaches for moving into the future are attractive.

4. *Individualized consideration*. Leaders create a climate for those who share the common goal to speak and be heard. The leader is a mentor, coach, and adviser within the overall context of the organization, allowing the voices of followers to be heard and affirmed.<sup>56</sup>

### **What Makes Transformational Leadership Effective?**

*Leadership* in *Webster's New World Dictionary* is defined as, “the position or guidance of a leader, the ability to lead, or the leaders of a group.” The central focus in leadership is on the leader, and with any form of leadership the goal could be reduced to a simple phrase—the leader leads to get individuals, groups of individuals, organizations,

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<sup>55</sup> Peter G. Northouse, *Leadership*, 174.

<sup>56</sup> *Ibid.*, 174-7.

institutions, and organizations to accomplish what the leader wants. And, in some reality, that is correct. Yet transformational leaders realize that their leadership has the potential for far more than just momentary achievements, monetary gain, corporate success, and any other rewards.

Transformational leaders seek to focus on the internal values and needs every individual possesses. Transformational leaders understand the importance of the transformation of the mind and heart of their followers, and express the ultimate intent of helping the individual achieve success by activating the leader's vision. As Jeffery Wofford describes it: "Followers are not 'selling their effort' to their leaders, instead, they are 'buying into' the shared vision and becoming committed to it. Leaders are not buying their followers' hand but are transforming their minds and hearts."<sup>57</sup>

James MacGregor Burns, in his groundbreaking book, *Leadership*, writes:

"The test of leadership in all its forms...whether idolatrous or ideological or somewhere in between, whether institutionalized through political parties, movements behind causes, politicized interests, or organized personally followings...is the realization of purpose measured by popular needs manifested in social and human values....Ultimately the effectiveness of leaders as leaders will be tested by the achievement of purpose in the form of real and intended social change. The revolutionary, intellectual, and reformist processes through which social purpose is realized are varied and fascinating, but ultimately the forcing-house of change will be the conversation of leaders' and followers' motives, demands, and values into reservoirs of realizable, operational power for leaders at all levels."<sup>58</sup>

Burns suggests what makes Transformational Leadership effective is found in the changes that occur within a society or culture made possible by the leader's ability to

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<sup>57</sup> Jerry C. Wofford, *Transforming Christian Leadership: 10 Exemplary Church Leaders* (Grand Rapids, MI: Baker Books, 1999), 19.

<sup>58</sup> James MacGregor Burns, *Leadership* (New York: Harper & Row, Publishers, 1979), 251.

generate his ideology in his followers and resulting in shifts of thinking and cultural advancement.

The effectiveness of Transformational Leadership will be determined as the following steps are achieved:

1. The leader acknowledges the need for a new leadership model if change within the organization structure is to occur.
2. The leader fully and unreservedly embraces transformational leadership as the change agent.
3. The leader introduces TL to the followers and takes time to allow them to see its benefits.
4. The followers embrace TL.
5. The leader and followers are unified in TL's success at achieving the desired objectives.<sup>59</sup>

Bass and Avolio add the descriptive term *self-defining* in their understanding of TL. They observe:

Transformational leaders tend to be self-defining by having strong internalized values and ideals. They are able and willing to forego personal payoffs and, when necessary, to risk loss of respect and affection to pursue actions that they are convinced are right. These leaders have a sense of self-worth that is self-determined: not in a self-serving way, but in a manner that allows them to make tough, unpopular decisions. They exhibit a strong sense of inner purpose and direction, which often is viewed by others as the great strength of their leadership.<sup>60</sup>

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<sup>59</sup> Peter G. Northouse, *Leadership Theory and Practice* (Thousand Oaks, CA: SAGE Publications, 2004), 183-4.

<sup>60</sup> Bernard M. Bass and Bruce J. Avolio, *Improving Organizational Effectiveness Through Transformational Leadership* (Thousand Oaks, CA: Sage Publications, 1994), 18.

**Major Attributes**

- Concerned about values, ethics, standards, and long-term goals
- Self-contained and self-defining

**View of Others**

- Able to grant others autonomy and individuality
- Concerned about others without feeling responsible for their self-esteem

**Leadership Philosophy**

- Articulates clear long-term standards and goals
- Bases decisions on broad view of the situation, not just immediate factors

**Follower Philosophy**

- Give me autonomy to pursue broad organizational goals
- Do not ask me to compromise my own values or standards of self-respect, unless it is for the good of the group or organization

**Major Blind Spots in Delegation**

- Can be too self-contained and reluctant to delegate
- May become isolated in leadership role

**What are the strengths and weaknesses of Transformational Leadership?**

TL, like any leadership model, has both strengths and weakness within its structure. When observed from an overall point of view, calculated strengths and weaknesses become obvious as reported.

Northouse offers six positive effects:

1. It has been widely researched from many viewpoints and found effective.
2. It offers motivational concepts that both leader and followers can embrace and understand.
3. It places the leader's focus on the needs of others rather than self.
4. It broadens the meaning of leadership to include an understanding that the needs and growth of the followers are as important as the outcome desired.

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<sup>61</sup> Ibid., 19.

5. It highlights the moral dimension within the leader and becomes lived out in the leader's concern for his or her followers' needs, values, and morals.

6. Transformational Leadership is effective based on substantiated data (Yukl, 1999) and formal studies showing it to be effective in varied situations.<sup>62</sup>

Conversely, there are negative components that have been reported of TL. Again Northouse lists those that came to light in his research.

First, TL lacks conceptual clarity. Tracey and Hinkin (1998) address the inner workings of TL, which cover a wide spectrum from creating a vision, motivating, being a change agent, building trust, giving nurturance, and acting as a social architect.”<sup>63</sup>

Second, how is TL measured? Over the past 15 years the Multifactor Leadership Questionnaire (MLQ) has generated data for evaluation. However, research from Bycio, Hackett, Allen (1995) and Tepper and Percy (1994) challenge the MLQ's data to be fully proven citing “the four factors of TL (idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration) correlate highly with each other, which means they are not distinct factors.”<sup>64</sup>

Third, Northouse references Bryman's work in 1992, in which he criticizes TL, citing: “TL treats leadership as a personality trait or personal predisposition rather than a behavior in which people can be instructed.”<sup>65</sup>

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<sup>62</sup> Peter G. Northouse, *Leadership*, 183-5.

<sup>63</sup> J. B. Tracey and T. R. Hinkin, Transformational Leadership or Effective Managerial Practices? *Group & Organization Management*, 23 (3), 1998, 220-36.

<sup>64</sup> P. Bycio, R. D. Hackett, and J. S. Allen, Further assessments of the Bass (1985) Conceptualization of Transactional and Transformational Leadership, *Journal of Applied Psychology*, 1995, 80, 468-78; B. J. Tepper, and P.M. Percy, Structural Validity of the Multifactor Leadership Questionnaire, *Educational and Psychological Measurement*, 1994, 54, 734-44.

<sup>65</sup> A. Bryman, *Charisma and Leadership in Organizations*, (London: Sage, 1992).

Fourth, there has been criticism declaring TL to be elitist and antidemocratic. Suggested causes include that leaders can lose focus of their followers' needs, replacing them with their own.<sup>66</sup>

Fifth, Yukl observed TL leaders can suffer from a "heroic leadership" bias. It can appear it's all about the leader's motivation to followers without assessing the reciprocated role of followers providing positive influence on the leader. More research is needed in this area.<sup>67</sup>

Sixth, TL research data primarily focused on leaders at the top of their organizations, not assessing TL in varied levels of leadership within the organization. Bryman, 1992, surfaced this observation questioning its overall effect.<sup>68</sup>

Seventh, those seeking to implement TL have the possibility to abuse it. With the leader setting the course and choosing the TL direction, who is to say it is right for the situation and organization?<sup>69</sup>

TL's downsides cannot be ignored. However, the weaknesses attributed to TL refer more to its misapplication than to its theory. TL, as with any leadership mode, must be properly used or it can become only a formula and not accomplish its intended outcome. For example, if trainers and students regard TL as a personality trait or a personal disposition rather than on performance, the application would fail. To correct this weakness the trainers must remember to keep the program focused on achievable behaviors. Furthermore, the criticism that TL is potentially elitist applies only in situations where a charismatic leader is abusing its principles for his own benefit. The

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<sup>66</sup> Peter G. Northouse, *Leadership*, 183-5.

<sup>67</sup> G. A. Yukl, "An Evaluation of Conceptual Weaknesses in Transformational and Charismatic Leadership Theories," *Leadership Quarterly*, 10(2), 1999, 285-305.

<sup>68</sup> A. Bryman, *Charisma and Leadership in Organizations*.

<sup>69</sup> Peter G. Northouse, *Leadership*, 187.



model for TL at ZBC will focus exclusively on the development of Pentecostal leaders and so will inherently avoid this danger

The strengths of TL, viewed from a Christian perspective, outweigh its weaknesses. Although TL is a secular model, it bears many attributes similar to those that can be seen in the life and ministry of Jesus Christ as he taught his disciples. The TL characteristics carry the intrinsic values which best idealize the influence of Jesus on his followers. TL places, as did Jesus, a high priority on the moral values that the leaders live out in their concern for the needs, values, and morals of their followers. Transformational leaders desire to replicate these values, believing that their disciples will not only embrace them, but take them to even higher standards and pass them on to those whom they will influence.

So, transformational leaders in the sacred setting as well as the secular setting desire their disciples to exceed their effectiveness. For example, Jesus declared to his disciples; “I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father” (John 14:12). It is in this spirit ZBC seeks to educate their students believing them to will do what Jesus commanded them to do.

### **How do Transformation Leadership, Transactional, and Laissez-faire Leadership Differ?**

The term *transaction* refers to a business deal or agreement. From this perspective, Transactional Leadership is a deal between the leader and his or her followers. The leader offers things of value in exchange for support and assistance in forwarding the leader's

agenda. Kuhnert and Lewis (1987) write, “Transactional leaders are influential because it is in the best interest of subordinates to do what the leader wants.”<sup>70</sup>

Bass and Avolio define this leader as an “operator,” entering into agreements to satisfy his or her own personal agenda.<sup>71</sup> This model reveals subordinates to be very leery and untrustworthy, understanding the leader’s motive to be self-serving. The only satisfying factor remains the reward given by the leader for their support and success. If that reward system diminishes, so does the followers’ support for the leader.

A third leadership behavior has been assigned to the overarching Transformational Leadership theory providing a completed scale. Laissez-faire Leadership reflects the absence of leadership or “non-transaction.”<sup>72</sup> It describes leadership absence as “hands-off...let-things-ride” approach.<sup>73</sup>

Within this model the leader abandons leadership responsibility, procrastinates in decision making, lacks little or any communication, and makes no effort to support his or her followers.

A major shortfall in this leadership model is the often one-sided and narrow view of the world. Bass and Avolio suggest, “Their critical shortcoming is an idiosyncratic perspective of the world.”<sup>74</sup>

In summary, Transactional Leadership barter for success while transformational leaders focus on elevating their followers with a passionate dream in which the followers’ dreams become that of their leader.

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<sup>70</sup> K. W. Kuhnert, and P. Lewis, Transactional and Transformational Leadership: A Constructive Development Analysis, *Academy of Management Review*, 12(4), 1987, 648-57.

<sup>71</sup> Bernard M. Bass and Bruce J. Avolio, *Improving Organizational Effectiveness*, 13.

<sup>72</sup> John Antonakis and Robert J. House, *The Full-Range Leadership Theory: The Way Forward, Transformational and Charismatic Leadership, The Road Ahead*, 11.

<sup>73</sup> Peter G. Northouse, *Leadership*, 197.

<sup>74</sup> Bernard M. Bass and Bruce J. Avolio. *Improving Organizational Effectiveness*, 13.

Two factors emerge within transactional leaders. First, the transactional leader realizes his or her need for subordinate participation to accomplish the agenda, but also understands that something of value must be offered to gain the subordinates' participation, for which the leader is prepared to negotiate for success. Northouse calls this *contingent reward*.<sup>75</sup> Within transactional leadership there is a clear line between the leader and followers. The followers' interests and personal development is not figured into the leader's equation.

A second factor Northouse notes is management-by-exception. This occurs when the leader sets up an environment motivated by negative reinforcement such as negative criticism, feedback, and reinforcement. This can occur through either a passive or active involvement from the leader.

Finally, Laissez-faire Leadership is non-transactional, represented at the opposite end of the leadership spectrum.

### **Leadership Development**

Corporate America, along with the academic community, has placed heightened awareness on the need for building effective leaders in today's marketplace. Its rise is most notably due to the emergence of academic theories and their influence in leadership development.

In its earliest form good transformational leadership consisted of three principal activities:

1. Structuring the task and roles of subordinates well.
2. Treating them well.

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<sup>75</sup> Peter G. Northouse, *Leadership*, 178.

### 3. Involving them in decision making.<sup>76</sup>

As leadership theory continued to evolve, by the 60s and 70s it became more transactional. Leaders added new elements to the above activities. This slow-moving train of leadership development began to gain momentum as global markets advanced changes in technology and customer relations, forcing a learning frenzy and requiring corporations into thoughtful reorganization. The leadership metamorphosis has now changed the landscape to view leaders as change agents. In 1988, John Kotter cited from research he conducted for the Harvard Business School: “The majority of executives surveyed in a dozen successful U.S. corporations felt there was a significant lack of leadership skills within their firms.”<sup>77</sup> If change agents are an accurate description, the logical question to be asked is, “How will that be realized?”

Conger and Benjamin provide the following chart reflecting when and how leaders and their leadership would experience change, and the corresponding implications in leadership development:

Figure 5<sup>78</sup>

#### **Historical Changes in Management Education**

1960s-1980s		1990s-Future
Functional knowledge	→	Leadership/organizational change/highly relevant specialized knowledge
University based	→	In-company
Case studies	→	Action learning projects
Multi-industry focus	→	Single industry focus
Theoretical/analytical techniques	→	Highly applied learning addressing organizational challenges
A few executives/managers	→	Executive teams/managerial cohorts
Restricted to one or two Levels/functions	→	Cascades down multiple levels and across functions

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<sup>76</sup> Ibid., 1.

<sup>77</sup> J. P. Kotter, “A Force for Change: How Leadership Differs from Management” (New York: Free Press, 1990).

<sup>78</sup> Ibid., 18.

The above chart provides the step by step changes that have occurred over the past decades to bring to the fore a new understanding to leadership development with its positive outcomes. Historically, leadership development placed its emphasis on advancing the individual leader and his or her talents with the intention being to develop leaders with a leadership mindset capable of evaluating personal capabilities and thus becoming more competent and comfortable in a role.

### **Are Leaders Born or Made?**

Kouzes and Posner address leadership development by answering the persistent question; “Are leaders born or made?”<sup>79</sup> They conclude that leadership ability is not inherent in certain individuals, but all are born with the capacity to become a leader. They also point out that leadership is not solely determined by position. One should never presume that holding a leadership position makes a person a leader. They concluded: “leadership is not a place, it’s not a gene, and it’s not a secret code that can’t be deciphered by ordinary people. The truth is that leadership is an observable set of skills and abilities that are useful whether one is in the executive suite or on the front line, on Wall Street or Main Street, in any campus, community, or corporation. And any skill can be strengthened, honed, and enhanced, given the motivation and desire, the practice and feedback, and the role models and coaching.”<sup>80</sup>

It is apparent these same principles can and will apply to leadership development within an educational environment. If an institution understands what kind of leader they choose to produce, the appropriate curriculum can be determined that will educate students with the skills and abilities to achieve the desired outcomes.

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<sup>79</sup> Kouzes & Posner, *The Leadership Challenge* (San Francisco: Jossey-Bass, 2003), 385.

<sup>80</sup> Ibid., 388.

## **Leadership Development Reorientation**

The process of reorientation within any organization or institution is daunting at best. Therefore the philosophical overview cannot be overlooked. To consider a leadership model change within any organization is monumental, notwithstanding at an eighty-three-year-old institution (ZBC). For the process to be successful, each level of ZBC's leadership—the board of governance, administration, faculty, and staff—will be required to believe their mission is to produce New Testament-minded Transformational leaders.

It will also be required that each level of institutional leadership think visionarily, understanding that achievement of a new leadership model will require participation both in corporate structure and through a willing mind-set for change.

## **The Goal and Strategy for the Implementation of TL Style**

After a thorough review of possible leadership models and in light of the focused objective, which is to identify a leadership model that can be strategically implemented into the educational fabric of ZBC, *Transformational Leadership* has been chosen as the model. The working definition of TL for this thesis is:

*A Transformational Leader is one who views himself or herself as a change agent able to identify, model, and cast vision for those he or she leads. Such leaders are committed to the empowerment of their followers, believing each can achieve greater results because of their influence. They have confidence in their belief that their followers will always achieve their accomplishments in ethical ways that will produce trust and give meaning to every vocational challenge.*

The objective is to contextualize this definition of TL into a workable educational system so today's Christian community can be impacted by this type of leader. From this

point forward, attention will focus on the development of purposeful goals and strategies that will allow the implementation of a theological framework and methodology for ZBC.

## CHAPTER FOUR

### THEOLOGICAL FRAMEWORK FOR LEADERSHIP

Norman Shawchuck defines *theology* as “the prayerful process of discerning how God may think and act in a given situation, in order that we may know how to think and act in such situations.”<sup>81</sup> His definition suggests a second step to theology, which is often missed. Shawchuck’s second step focuses on more than just the concepts of God; it focuses on how the divine acts. Shawchuck’s expanded definition suggests both knowing and doing to be paramount in any given situation.

Simply put, anyone who seeks a biblical understanding of leadership must first know how God thinks and acts toward the subject and not rely only on definable knowledge. With that being foundational, leaders and leadership must be filtered through the same criteria—observing their actions and its effect on those whom they lead. Then an accurate assessment of biblical leadership can be understood and its application applied within any culture and timeframe.

In determining the theological framework to support a model of Transformational Leadership for implementation at ZBC, the following elements must be examined:

1. Since Transformational Leadership was developed from a secular point of view, it will be necessary to assess the model from a biblical perspective. The critical question being: Can specific comparisons be drawn identifying scriptural leadership values?
2. From these conclusions, the life and leadership of the apostle Paul will be assessed through the biblical lens of TL.

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<sup>81</sup> Norman Shawchuck. *How to Manage Conflict in the Church: Spiritual Growth Resources*, 1983.



3. These outcomes will then be used to develop a comprehensive model to be adapted for implementation at ZBC.

### **Assessing Transformational Leadership from a Biblical Perspective**

For TL to be assessed from a biblical perspective, a clear understanding of its foundational principles must first be identified and understood. Since Burns treatment of TL in 1978, various authors have addressed aspects of this approach (Bass, Howell, Avolio, Bycio, Hackett, Allen and Jung). Bass's four factor model will be used for this theological analysis.<sup>82</sup>

### **Charismatic Leadership / Idealized Influence**

The fundamental factor in leadership is the ability of the leader to attract individuals who are willing to become committed followers. This component influences both the lives and outcomes of its followers. It is the leaders' behavior that causes their followers to admire, respect, trust, and ultimately emulate their behavior. James MacGregor Burns summarizes charismatic leadership as: "A relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents."<sup>83</sup>

Prior to the TL model, charismatic leaders were best known for their transactional relationship with their followers, by which reward in exchange for performance was an accepted practice. TL ushered in an era in which values became a virtue greater than mere outcomes. As Kouzes and Posner reflect: "Titles are granted, but it's your behavior that wins you respect."<sup>84</sup> In a survey conducted by Kouzes and Posner, fifteen hundred managers in secular business were asked the question: "What values,

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<sup>82</sup> Bernard M. Bass, *Transformational Leadership* (Lawrence Erlbaum Assn, 1998), 5-6.

<sup>83</sup> J.M. Burns, *Leadership* (New York: Harper & Row, 1974), 4.

<sup>84</sup> James Kouzes & Barry Posner, *The Leadership Challenge* (San Francisco: Jossey-Bass, 2002), 14.

personal traits, or characteristics do you look for and admire in your superiors?” More than two hundred twenty-five values, traits, and characteristics were identified. Those receiving the highest marks were “integrity, truthful, trustworthy, character and having convictions.”<sup>85</sup>

Jesus’ leadership produced similar effects upon his followers, who were living in a religious world with a leadership vacuum. His ministry immediately impacted society to the degree that multitudes began to flock to him. Observing the crowds, Jesus invited specific men to follow him and become his disciples or learners. These twelve men were called *apostles*, taken from the Greek word *apostole*, meaning “a sending, and a mission”<sup>86</sup> or to send forth with a commission. Their mission was mandated by their master: “He called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness” (Matt. 10:1, NIV). They were sent to do what they had observed their master doing (Matt. 8:1-17, 28-34; 9:1-13, 18-26, 27-34).

In essence, you can observe TL in the life and ministry of Jesus and his disciples. The relationship between Jesus, the leader, and his followers fulfills the first characteristic of a Charismatic leader with an idealized influence over his followers.

### **Inspirational Motivation**

The second leadership trait of TL is the ability to inspire followers by providing meaning and challenge to their work in an environment of enthusiasm, optimism, and team spirit. Bass states the effect inspirational leadership has on its followers: “It paints an optimistic future, molding expectations, creating self-fulfilling prophecies, and

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<sup>85</sup> Ibid., 24-5.

<sup>86</sup> W.E. Vine, *An Expository Dictionary of New Testament Words* (New Jersey: Revell, 1966).

thinking ahead.”<sup>87</sup> Simply put, it is the leaders’ test to get their followers to buy into their vision by passionately communicating their objectives and thus causing their followers to envision what lies ahead if they participate.

Bass and Atwater conducted research with Cadets at Virginia Military Academy, and when questioned as to what characterized good leadership, included inspirational stimulation as a key factor. They characterized good leaders as: “self-confident, persuasive, concerned for the well-being of others, articulate at communicating ideas and thoughts, able to provide modeling that could be emulated by others, maintained high expectations for themselves and others, kept others well-informed, and maintained high motivation in themselves.”<sup>88</sup>

Andy Stanley states: “Courage to act defines the leader, and, in turn, the leader’s initiative gives those around him courage to follow.”<sup>89</sup> Courage is more often than not acquired through the motivation of someone other than self.

In the Book of Acts, chapter four, Peter and John stand trial before the Sanhedrin for the healing of a lame man. The miracle causes great consternation for the religious rulers. During the hearing, Peter, filled with the Holy Spirit and with great boldness, rebukes the religious leadership. What follows his sermon galvanizes Peter’s leadership before his hearers and inspires them, causing Luke to record: “When they saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus” (Acts 4:13, NIV).

The inspirational life of Jesus as evidenced in the lives of his disciples could be found with his daily activity. Whether teaching Kingdom principles (Matt. 5-7), walking

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<sup>87</sup> Bernard Bass. *Transformational Leadership* (New Jersey: Lawrence Erlbaum, 1998), 13.

<sup>88</sup> Ibid., 13-4.

<sup>89</sup> Andy Stanley. *The Next Generation Leader* (Oregon: Multnomah, 2003), 51.

on water (Matt. 14:22-33), dealing with the demonic (Matt. 8:28-34), raising the dead (John 11:1-14), or his resurrection (Luke 24:30-35), his disciples found inspiration to be and do as their master / teacher.

### **Intellectual Stimulation**

Peter Northouse refers to intellectual stimulation as “leadership that stimulates followers to be creative and innovative, and to challenge their own beliefs and values as well as those of the leader and the organization.”<sup>90</sup> That being stated, it is understood that leaders are those who are able to expand their followers by innovative and creative questioning, assumptions, reframing problems, and finding new ways to approach old situations.

Henry Blackaby characterizes this process, stating: “It is through the normal experiences of failure and success, criticism and praise, loyalty and betrayal, illness and loss that God matures people.”<sup>91</sup> Blackaby suggests that leaders are both developed and most effective to their followers when failure has occurred, for it opens the door, allowing questions to become guiding forces in adjusting for forward motion.

Bass and Avilio caution management not to set up controlling procedures where mistakes and deviations from normal operations will prevent workers from thinking creatively and taking risks, which promote new and innovative processes.

When Jesus sent out his twelve disciples, they were given power and authority to deal with devils, sickness, and to preach (Matt. 10:1; Luke 9:1). Their initial ministry was a success, but an encounter came in which they were unable to deliver a demon possessed boy (Mark 9:14-29). When they asked Jesus what caused their failure, he addressed the

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<sup>90</sup> Peter Northouse, *Leadership Theory and Practice* (Thousand Oaks: Sage, 2004), 177.

<sup>91</sup> Henry Blackaby, *Spiritual Leadership* (Nashville: Broadman & Holman, 2001), 44.

issue of their prayer life, giving one example of the way their failures opened the door of opportunity for Jesus to provide instruction and for them to learn the techniques of ministry and leadership from him.

Transformational leaders encourage questions and use them to expand the hearts and minds of their followers, enabling them to accomplish more.

### **Individualized Consideration**

Effective TL recognizes that each follower is different and requires personalized attention to meet his or her individual needs. Leaders are willing to provide individualized support, mentoring, and coaching, which assures that their followers achieve personal growth and intended goals. Three specific components are necessary for this to occur.

First, leaders must be willing to listen and discern the specific needs of their followers. Because each person is different, a specific course of action will be necessary with each follower.

Second, this kind of effective learning requires an atmosphere in which the learners are able to fully develop their potential. The leader wholeheartedly accepts the individualized differences, and makes a concerted effort to tailor that relationship in a fashion that will cause the learner to flourish. Individualized consideration may appear in varied forms, such as some needing verbal affirmation while others are allowed more freedom. Still others may require specific and controlled parameters. Whatever style is deemed appropriate, a TL is willing to provide the assurance of individualized success in learning.

Third, delegated tasks are assigned, giving leaders ample opportunities to observe their flowers in action. The successes and failures of the followers become the leader's feedback, allowing the continued tailoring of training.

Scripture is filled with examples of individuals whose lives illustrate God's knowledge of their specific traits and how he tailored their life situations to assure that their learning process achieved its intended goal—spiritual maturity and leadership enhancement. Biblical characters like Joseph (Gen. 37-45), Moses (Exod. 2-3), Jonah (Jonah 1-3), and Paul (Acts 9) illustrate how God tailors life experiences to accomplish personal growth and produce spiritual aptitude.

What makes TL so appealing is its close relational identity to the biblical approach to leadership. TL does not place its emphasis solely upon performance but rather emphasizes values and character as essential ingredients. Unlike many who define leadership by what a person *does* rather than what a person *is*, TL elevates the virtue of leadership from that of *doing* to *being*.

### **Biblical Models of Leadership**

Scripture both teaches and illustrates individuals who, when encountering the living God, experience some level of transformation in character. In the Old Testament, Abraham, Moses, Joshua, David, and the prophets engender a life of faith and obedience that produced transformation in their spiritual journeys as well as through their leadership to the people of God who were entrusted to their care.

The New Testament brings ultimate understanding to transformation when Christ's sacrificial life and death opens the divine door for mankind to enjoy a personal relationship with the living God. Humanity receives the divine gift of spiritual

transformation available to all who receive Jesus Christ as Lord and Savior (Rom. 5: 6, 12; 2 Cor. 3).

Their stories are as unique as each individual's personality and journey. Some were educated, but most were "unschooled and ordinary men" as Peter and John were described by the Jewish elders and teachers (Acts 4:13). Others like Paul were educated (Acts 22:3). Yet somehow, after time with their Messiah and the infilling of the Holy Spirit, all these individuals were able to lead God's kingdom forward amidst cultural and religious transition, persecution, divisions, personality clashes, and the varied issues that emerged with the birthing of the church.

The question "how" may seem oversimplified but must be asked. How could these apostles become change agents? What transformational activity occurred that could turn fishermen into fishers of men?

### **Transformational Leadership from a Biblical Perspective**

"Christian leadership represents action, but it is also a set of tools for spiritual men and women. It is not moral or immoral—it is amoral (neither right nor wrong). The issue is the spirituality of the person and how he can better use leadership tools for the glory of God. I believe that every basic, honorable principle in leadership and management has its root and foundation in the Word of God."<sup>92</sup> For anyone seeking to serve in a spiritual leadership capacity, Ted Engstrom places the responsibility of studying both theory and theology.

On the surface, TL appears to have several correlating biblical similarities, especially in its terminology. Beginning with the term *transformation*, its intent, meaning, and purpose are reflected on every biblical page. The root word of

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<sup>92</sup> Olan Hendrix, *Three Dimensions of Leadership* (Saint Charles, IL: Church Smart Resources, 2000), 15.

transformational is *transform*. Webster defines it to mean, “to change the form or outward appearance of; to change the condition, nature, or function of; convert; to change the personality or character of.” Transformation is “the process of obtaining, by the application of certain rules.” A *transformer* is a “person or thing that transforms,” thus transformational leadership philosophically is a process that flows through a person who is able to bring change to a individual, group, organization, or society by a set of rules and or methods.

In the scriptural context and from the Greek translations transformation is:

**μεταμορφόω *metamorphóō***; contracted *metamorphó*, fut. *Metamorphó sō*, from *metá* , denoting change of place or condition, and *morphóō* to form. To transform, transfigure, change one’s form. In Romans 12:2 and 2 Corinthians 3:18, the idea of transformation refers to an invisible process in Christians that takes place or begins to take place during their lives in this age.<sup>93</sup>

Northouse, though not writing from a biblical perspective, indeed seemed to capture the essence of the biblical process when he wrote: “Transformational leadership refers to the process whereby an individual engages with others and creates a connection that raises the level of motivation and morality in both the leader and the follower. This type of leadership is attentive to the needs and motives of followers and tries to help followers reach their fullest potential.” He gives as modern examples Ryan White, who gave America a moral consciousness of AIDS, and Terry Fox, a cancer victim who ran across Canada on his prosthesis to raise money and awareness, as individuals who have used their leadership opportunities to enlighten and invoke others to perpetuate both cause and

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<sup>93</sup> Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*. electronic ed. Chattanooga, TN: AMG Publishers, 2000, c1992, c1993, Strong’s # G3339.



character.<sup>94</sup> MacGregor Burns cites world and cultural leaders like Mahatma Gandhi and Woodrow Wilson, who did the same.<sup>95</sup>

When transformational leadership is placed into a biblical context, the ultimate example is Jesus Christ. It was Jesus' intention for His leaders that they would embrace His teachings, ministry, and mentoring, and from that embrace their mission to make disciples and encourage those disciples to do extraordinary things through the power of the Holy Spirit. Jesus' three years of public ministry were spent modeling the precepts and performance of transformational leadership, which was to be the goal for all His followers. Soon after the twelve were called, Jesus gave them His authority over devils, to heal the sick, and preach the kingdom of heaven (Matt. 10:1; Mark 6:7; and Luke 9:1). This could only occur as a direct result of their relationship with their transformational leader, whose full intention from the beginning was to instill His followers with His power and authority. That He monitored their successes and failures shows His continued involvement in their lives and ministry as both mentor and model.

Jesus established the intended outcome resulting from His transformational presence in the lives of His disciples, when He stated: "I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father" (John 14:12, NIV). There is no doubt Jesus was entrusting the kingdom into their lives and ministry, anticipating its perpetuation through their leadership.

Jesus also intended for His kingdom be extended through his disciples. George Ladd contends: "The disciples of Jesus not only proclaimed the good news about the

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<sup>94</sup> Northouse, 170.

<sup>95</sup> Burns., 27.

presence of the kingdom; they were also instruments of the kingdom in that the works of the kingdom were performed through them as through Jesus himself. So they went preaching the kingdom, they too healed the sick and cast out demons (Matt. 10:8; Luke 10:17).”<sup>96</sup>

With TL characteristics functioning in their lives and ministry, the first disciples proceeded to influence their world through new thoughts and experiences. Their successful ministry activities confounded the religious leaders of their day, who admitted their consternation by declaring of the disciples: “They were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus” (Acts 4:13). The empowerment of the Holy Spirit guaranteed kingdom expansion and fulfilled their teacher’s expectations.

Biblical TL is an emerging model on the landscape of religious thinkers. There is still no extensive collection of authors who have taken TL-valued lessons and structured them into an adaptable blueprint. One contemporary who has is Leighton Ford. Desiring to evaluate leadership and understand leadership from a transformational viewpoint, which has adaptability in this third millennium, is the foundation of Ford’s work on *Transformational Leadership*. He observes that the numerous failures within the political, business, and religious arenas from a generation of leaders who are reaching retirement age have disillusioned emerging young leaders. Ford suggests an evaluation is needed of two fundamental reasons for these failures, combined with a need to look for a new kind of leadership.

First, he considered the presence of acceleration of change. The past one hundred years has released a proliferation of cultural transformation brought about by a shift from

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<sup>96</sup> George Ladd, *A Theology of the New Testament* (Grand Rapids, MI: Erdmans Publishing, 1974), 114.

primitive change to highly advanced change. These changes are best seen in the transition from rural to urban centers, from horse-and-buggy travel to space travel, and from a shift from the printed page to the worldwide web, just to name a few.

Second, Ford identified humanity's loss of direction. Though our world has been enhanced by positive changes, those changes have been accompanied with questioning and doubt, which creates the need for leadership that can navigate in a day of misguided skepticism and the loss of fundamental truth.

Ford proposes eight reasons why Jesus was a model leader:

- Though fully divine, Jesus was human.
- Jesus declared Himself to be our model.
- His kingdom was both *now* and *to come*.
- Jesus' leadership has been a key influence and model through the ages.
- Jesus' leadership has remained culturally relevant.
- Jesus' leadership was value driven.
- Jesus' model of leadership exemplifies and enables those who follow it.
- Jesus commissioned and empowered His followers.<sup>97</sup>

According to Ford, this list is not just a recipe to follow, but is a realization that Jesus Christ in us perpetuates His leadership through us. Holy Spirit empowerment was the vehicle through which the perpetuation of Jesus' leadership was assured in and through mankind. On the Day of Pentecost (Acts 2) the Spirit of God was given to the leaders of the church so they could function in the same power of their risen Savior (Acts 1:8).

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<sup>97</sup> Leighton Ford, *Transformational Leadership* (Downers Grove, IL: InterVarsity Press, 1991), 30.

A second author who has formalized his thinking into a detailed biblical approach to TL is Jerry Wofford. His research developed a biblical model he calls “Transforming Christian Leadership” (TCL). Using Jesus Christ as his model, he identifies seven leadership components from Jesus’ life, which he purports as corresponding with the basic TL model. His components are:

- **Values:** MacGregor Burns, author and developer of TL, viewed moral and ethical values to be foundational. He defines *values* as: “modes of conduct, such as prudence, honor, courage, civility, honesty, and fairness.”<sup>98</sup>
- **Vision:** Kouzes and Posner explain *vision* to be: “literally meaning to see, to be forward looking and foresighted.”<sup>99</sup> The ability to see and know what is coming.
- **Change Agents:** Rasabeth Kanter, referring to leaders cites: “Change requires leadership...a ‘prime mover’ to push for implementation of strategic decisions.”<sup>100</sup> Change agent leaders do not believe accepting the status quo to be optional.
- **Charismatic:** This leader type is an individual able to inspire others, imbued with a sense of purpose, and whose eloquence stimulates the confidence of others. Max Weber envisioned them as individuals showing “devotion to the specific and exceptional sanctity, heroism or

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<sup>98</sup> James MacGregor Burns, *Leadership* (New York: Harper & Row, 1978), 74-5.

<sup>99</sup> James Kouzes and Barry Posner, *The Leadership Challenge* (San Francisco, CA: Jossey-Bass, 1995), 95.

<sup>100</sup> Rasabeth M. Kanter, *The Change Masters: Innovation of Productivity in the American Corporation* (New York: Simon & Schuster, 1983), 125.

exemplary character of an individual person, and of the normative patterns or order revealed or ordained by him.”<sup>101</sup>

- **Shepherd/Pastor:** Wofford identifies the characteristics of a shepherd/pastor to be: “lovingly nurturing, removing distractions and irritations, protecting and defending, comforting, and disciplining.”<sup>102</sup> These traits flow from a genuine motive never forced or acted.
- **Innovative:** A primary contribution of leaders is their willingness to challenge the system while introducing ideas and processes that are able to advance their cause. Kouzes and Posner submit: “Leaders know well that innovation and change all involve experimentation, risk, and failure.”<sup>103</sup>
- **Servant leadership:** Wofford interprets this person able to “champion the values of service, attentiveness to others’ needs, and displays personal humility.”<sup>104</sup>

Within each of his identified leadership components, Wofford details what Jesus exemplified, which became evident in the disciples’ lives and ministry.

Jesus taught his disciples values such as the importance of truth and he commanded them to love one another. He communicated a vision on global evangelization and eternal life. Jesus expected his followers to become change agents for attitudes and traditions. He showed them how to deal with conflict and division.

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<sup>101</sup> Max Weber, *The Theory of Social and Economic Organizations*, cited in Gary Yukl, *Leadership in Organizations*, 4<sup>th</sup> ed. (Upper Saddle River, NJ: Prentice Hall, 1998), 298.

<sup>102</sup> Jerry C. Wofford, *Transforming Christian Leadership* (Grand Rapids, MI: Baker Books, 1999), 121.

<sup>103</sup> James M. Kouzes, Barry Z. Posner, *The Leadership Challenge*, 17.

<sup>104</sup> Jerry C. Wofford, *Transforming Christian Leadership*, 158.

Jesus emphasized the leader's charisma and character. He brought his followers into an abiding personal relationship, set them apart from the world, and equipped them for service. He expected them to act from a position of inner strength and righteousness and with humility, love, and joy.

Principles of TL were evident in Jesus' training of his disciples. He showed them how to exercise pastoral care with sensitivity and how to nurture, protect, and comfort others that produced growth. He also used TL to prepare leaders to stimulate others to think creatively and to empower them to generate innovative solutions to organizational problems. By his words and example Jesus employed TL to build others through serving them. He formed leaders who would sacrificially give of themselves to assure that the true needs of others were fulfilled.<sup>105</sup>

Throughout time, the world has observed leaders who were able to conquer, control, and lead. Yet no one ever impacted those they led like Jesus. His life epitomized the potential of transformational leadership at its finest. Not only did He instruct His disciples, but they saw within His life repeated daily and within every circumstance what transformational leaders do. That's why He could say, "I have set you an example that you should do as I have done for you" (John 13:15, NIV). "To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps" (1 Pet. 2:21). Following Jesus' formational life and teachings will produce leaders like Him, for He sets the standard.

Old Testament leaders like Moses and David anticipated the life and teaching of Jesus by demonstrating signs of TL. What characteristics qualified them to be characterized by this standard?

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<sup>105</sup> Ibid., 16-18.

The answers lie in using the same criteria for their leadership as was used in TL. The backdrop to Moses' life reveals many significant situations that would position him with the potential for TL. Moses surfaces as the first significant leader responsible for leading a nation out of slavery into God's Promised Land, his life marked by examples identifying his leadership journey.

Moses life and leadership as viewed through Wofford's seven components of TL:<sup>106</sup>

- **Values:** His early childhood was influenced by Israelite parents who instilled identity – Exod. 2:1-10
- **Vision:** The burning bush encounter in which God declared Moses as Israel's deliverer brought perspective, direction, and responsibility into focus – Exod. 3:1-22
- **Agent of change:** Moses witnessed firsthand Israel's abuse at the hands of the Egyptians. He attempted to liberate the Israelites prematurely. Forty years later he fulfilled his destiny – Exod. 2:11-14
- **Charismatic:** Received divine affirmations, which intern, Aaron, shares with Israel's leaders, causing Israel to embrace him as their deliverer – Exod. 4:1-31
- **Shepherd/Pastor:** His forty years as a shepherd prepares him as a caring leader but at Mount Sinai Moses becomes God's messenger armed with the Law - Exod. 19-20
- **Innovative:** Unable to judge the people due to their number, Moses embraces Jethro's guidance and selects capable men to assist and lighten his load. – Exod. 18
- **Shepherd:** Moses continued to carry and use his staff, the symbol of a shepherd, as a reminder of his calling and function - Exod. 4:2, 10:13, 14:16, 17:5
- **Servant:** At his death, scripture describes and declares, “Moses the servant of the Lord...” - Deut. 34:5

Moses' memorable leadership is still full of numerous personal and corporate issues. TL is not predicated on perfection, but is more rightly a model that uses imperfect individuals to achieve results otherwise thought impossible. Moses not only led Israel out

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<sup>106</sup> Jerry C. Wofford, *Transforming Christian Leadership: 10 Exemplary Church Leaders*, (Grand Rapids, MI: Baker Books, 1999), 16. These keys were used as a basis to compare both Old and New Testament leaders in this paper.

of captivity, but forty years later to the very border of the Promised Land God had revealed to him years earlier. Moses' TL elevated Israel as a people out of a slavery mentality into a people with a new identity. They became God's chosen people and were given a land as their inheritance. His TL led them to Mount Sinai where God provided His Law, giving them their value system by which they were to live in harmony with themselves and the world around them.

Moses, an ordinary man with a speech impediment, became a world leader whose personal impact is recorded in both biblical and national history. And today he is revered as a Transformational Leader!

David, Israel's second king is robed with similar TL qualities to Moses. Coming on the scene in Israel's history, he was presented with vastly different circumstances, but never the less provided TL.

King David's life and leadership as reflected through TL:

- **Values:** David was raised in the house of Jesse and was a devout Israelite who demonstrated early his complete trust in God when attacked by a lion and bear. Confidence in God's assured presence and power was his constant source of strength and victory – 1 Sam. 16:1-13; 17:34-38
- **Vision:** David knew the death of Goliath would liberate Israel from Philistine dominance. He fought and won their deliverance – 1 Sam. 17:1-54
- **Agent of Change:** Separated from the ark, David returns it to Jerusalem and the temple where God's glory was to dwell – 2 Sam. 6:1-19
- **Charismatic:** David's many victories brought jealousy between he and Saul, and great honor and support from the people. His accomplishments made him leader in the eyes of the people – 1 Sam. 18:5-9
- **Shepherd/Pastor:** David's origin was that of a shepherd. At his calling he came from the fields where he was tending his father's sheep. He authored numerous Psalms, which embrace his early days with his kingly duties – 1 Sam. 16:1, 10-13
- **Innovative:** David was stopped from building God's temple but devised a plan for collecting all that would be needed to build and furnish the new tabernacle. 1 Chron. 28:1-21; 29:1-9.
- **Servant:** David shows kindness and willingness to serve Jonathan's house by welcoming Mephibosheth into his house and at his table – 2 Sam. 9:1-13



David's life and leadership rested solely on his strong sense of God's power and presence in him. When justifying his ability to fight Goliath before King Saul, he recounts the day when a lion and bear attacked his sheep. His affirmation was that the God who gave him victory over the lion and bear would give him the same victory over the Philistine enemy.

Upon the commencement of his ministry, Jesus began to call those who would ultimately fulfill His mission. Choosing insignificant, uneducated, and even questionable characters, He began His mentoring of their lives. The one to emerge as their leader and spokesperson was Simon Peter, son of Zebedee, from Capernaum.

Peter's training was identical to his eleven peers, yet his life and ministry are reflective as a leader among leaders. An overview of Peter's life and leadership as viewed through TL:

- **Values:** First to confess Jesus as the Christ, based on what he had witnessed and believed – Matt. 16:13-20
- **Vision:** Was able to see beyond God's love for only the Jews and embraced the Gentiles. He follows the Spirit's leading to Cornelius' house where salvation comes first to the Gentiles – Acts 10:9-48
- **Agent of Change:** Peter's embrace of the vision of the sheet containing unclean animals establishes freedoms for Jewish believers – Acts 10:9-15
- **Charismatic:** On the day of Pentecost Peter preaches his first sermon, upon which three thousand are converted and God's church is born. Peter's presence remains significant in the emerging church – Acts 12:1-19
- **Shepherd/Pastor:** Admonishing elders of the church, Peter's personal practice provides the platform on which he can command them to be shepherds and examples to God's flock – 1 Peter 5:2-3
- **Innovative:** Peter's strong influence at the Jerusalem Council concerning grace rather than circumcision kept the church from excluding the Gentiles, providing an open door of opportunity at the Spirit's directive – Acts 15:5-11
- **Servant:** Peter never forgot who he was in Jesus. He addresses himself as "a servant and apostle of Jesus Christ" – 2 Peter 1:1

## **The Apostle Paul as a Transformational Leader**

In all the New Testament no one, outside of Jesus Christ, demonstrates leadership influence more than the apostle Paul. Prior to his spiritual conversion, Paul's leadership presence was being felt in Jewish religious circles. Empowered to persecute the infant church, this emboldened leader led religious forces against Christ's church. Seemingly successful until his personal spiritual transformation on the Damascus road (Acts 9), Paul's conversion included a divine call and life purpose, which later leads him to identify himself as an apostle of Jesus Christ (1 Cor. 15:9; 1 Thess. 2:6).

The following is an overview of Paul's life and leadership as reflected through the seven characteristics of TL previously identified.

### **Paul's Values**

Paul's Jewish heritage and training provide the backdrop for his theological foundation for conversion and subsequent leadership influence. Paul's significant leadership contribution is idealized in his NT writings, which have perpetuated themselves in Christian life and practice. Woodford identified the list of biblical values that follows, highlighting Paul's position. Paul's held to values of knowing God, truth, love, unity, stability, and holiness. He trained his disciples in the practice of prayer, worship, and sacrificial living. These values and practices prepared them for their work of proclaiming Christ, evangelism, service, and equipping others—all of which produced church growth.

### **Paul as a Visionary**

In their book *The Leadership Challenge*, Kouzes and Posner describe visionary individuals as those who can “see pictures in their mind's eye of what the results will

look like even before they've started their project, much as an architect draws a blueprint or an engineer builds a model.”<sup>107</sup> The apostle Paul clearly possessed this ability to see what lay ahead spiritually. Set apart by the Holy Spirit (Acts 13:2), he immediately embarked on the first of three missionary journeys, his purpose clear—evangelism and church expansion. Paul's ministry enjoyed spiritual success and church growth despite hardship, persecution, imprisonment, and, ultimately, martyrdom.

### **Paul, Agent of Change**

Paul's theological writings to churches and individuals provided foundational faith and teaching for the early Christians. Inspired by the Holy Spirit, Paul's theological treatises, which included Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, and Philemon, fashioned not just the churches' thinking but also motivated their ideals and practices.

The argument can be made from each of Paul's letters that his motivation was spiritual change for each of his readers. None of his writings bears this out more than First and Second Corinthians. The Corinthian church was wrought with division, sexual sin, lawsuits, confusion concerning marriage, the use of sacrificial food, apostolic rights, spiritual gifts, and false prophets, to name a few, yet Paul could see their kingdom value. With pen and purpose, his impetus and innovation stirred the status quo and provided the corrective wisdom to confront their wrongs, provoke a divine righteousness, and produce change.

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<sup>107</sup> James Kouzes and Barry Posner, *The Leadership Challenge* (San Francisco, CA: Jossey-Bass, 2002), 15.

## **Paul's Charismatic Presence**

Paul possessed an enormous amount of influence over his followers, which he used to motivate them into following Christ (1 Cor. 11:1). His strong sense confidence marked by a clear vision and unstoppable optimistic pursuit, Paul attracted followers who responded with admiration, trust, and love. These identifiable qualities still emanate when Charismatic leadership appears today.

Not only did Paul exemplify these qualities, his teaching prioritized them. In his letter to Titus, delivered to Crete when Paul was called to serve the church he had founded, Paul writes explicitly moral virtues, which will produce his values (Titus 1:5-9). The bond Paul was able to forge with his readers and followers engendered not only their respect. but admiration that characterized his leadership.

## **Paul as Shepherd/Pastor**

“Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God.” (Rom. 1:1). Though given the title *apostle*, Paul's life and service resembled that of a pastor / teacher because of his love and service to the churches he founded. Paul did not believe his mission was complete only in the establishment of a new body of believers. His pastoral heart can be seen in his deep love and concern for the spiritual condition and well being of each church, which is evidenced through his prolific writings (Rom. 1:1-7; 1 Cor. 1:1-3; Gal. 1:1-5).

Not only did the churches Paul founded enjoy this pastoral heart, but also those individuals he developed through mentoring, Timothy and Titus most specifically. The three letters bearing their names, known as the Pastoral Epistles, indicate Paul's genuine affection and earnest concern for these men. Paul greets Timothy, demonstrating his

pastoral heart: “Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope, to Timothy my true son in the faith: grace, mercy and peace from God the Father and Christ Jesus our Lord” (1 Tim. 1-2).

The apostle Paul’s contribution to church expansion, training, and instruction is without question. Not a shepherd by trade, he clearly understood the importance of shepherding as he addressed the Ephesian church, reminding them their struggle was not against flesh and blood but against unseen forces that constantly assailed them (Eph. 6:12). His pastoral counsel provides adequate protection from attack as they daily armed themselves with spiritual armor (Eph. 6:14-18).

### **Paul as an Innovator**

As Jesus taught His disciples to think *outside the box*, so did the apostle Paul. Spiritual leaders who have made kingdom contributions have been found to be innovators, both as practitioners and thinkers. No letter of Paul’s illustrates this more than his teaching for the Galatian church. Faced with the knowledge that the Galatians had been corrupted by another gospel other than Christ’s, his “tone is warlike,” states Merrill Tenney.

Paul points the Jews to a new meaning concerning their relationship and understanding of the law and circumcision (Gal. 3:1-29; 6:11-15). He points out that man’s significant problem is that of being in right relationship with God, rather than with producing works of the Law (Gal. 2:16).

Paul’s ministry is highlighted by his innovative responses to enemies of spiritual life such as traditionalism, legalism, and misplaced authority. Wofford suggests: “No person of his day had a deeper understanding of spiritual matters than the apostle Paul.

Paul used this understanding to stimulate the thoughts of others as he discussed the Scriptures with them.”<sup>108</sup>

### **Paul as a Servant**

Jesus established His followers’ position on servant leadership when he declared to His disciples: “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Matthew 20:25-28). These few words outlined our Lord’s attitude concerning what His expectations of those who followed him in ministry and service.

Servant leadership is anchored in values, and Paul’s values are clearly seen in his humility (Rom. 12:3-8; Eph. 4:32), service to others (Rom. 12:5, 13), and his desire to build up of one another in love (Eph. 4:12-16; 5:1; 19-21).

Paul’s TL qualities are clearly evident than in his relationship with Timothy and Titus, the only two men identified in his writings as “son in the faith” (1 Tim. 1:2; 2 Tim. 2:2; and Titus 1:4). Donald Guthrie exegetes this text to mean: “The apostle’s description of Timothy as a ‘genuine’ son in the faith, for that is the significance of the Greek word *gnēsios* (translated own), is striking evidence of the intimate Christian relationship between the two men.”<sup>109</sup>

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<sup>108</sup> Jeffery Wofford, *Transforming Christian Leadership* (Grand Rapids, MI: Baker Books, 1999), 146.

<sup>109</sup> Donald Guthrie, *The Tyndale New Testament Commentaries: The Pastoral Epistles* (Westmont, IL: Inter-Varsity Press, 1957), 56.

Guthrie's commentary on Paul's exact phraseology when writing to Titus points out: "The description of Titus as 'genuine' is also exactly paralleled in 1 Timothy 1:2."<sup>110</sup> Paul viewed his relationship with these two neophytes as a father/son relationship, accepting the responsibility to mentor, disciple, and fortify their personal and spiritual lives. Tim Elmore observes: "No wonder Paul freely invested so much in him. He was Paul's legacy, left to serve with Paul's thumbprint on his back."<sup>111</sup>

Paul's leadership practice clearly shows similar signs that identify his pattern strongly with the formal definition of Transformation Leadership by Peter Northouse: "The process whereby an individual engages with others and creates a connection that raises the level of motivation and morality in both the leader and the follower. The priority of the leader gives attention to the needs and motives of followers and tries to help followers reach their fullest potential"<sup>112</sup>

Nowhere is that more apparent than in the relationship Paul establishes with Timothy and Titus, men he had nurtured from their spiritual beginning and who went on to become his successors in two churches Paul established. A closer look at their relationship discloses the influence and impact Paul's life and leadership had on them.

### **Paul's Transformational Leadership Admonitions to Timothy and Titus for Life and Ministry**

The life and ministry of Timothy and Titus were greatly influenced by their mentor/coach, the apostle Paul. It is impossible to fully assess Timothy and Titus's leadership in Ephesus and Crete because the scriptures do not record their outcomes,

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<sup>110</sup> Ibid., 183.

<sup>111</sup> Tim Elmore. *The Greatest Mentors in the Bible* (Denver, CO: Kingdom Publishing House, 1996), 125.

<sup>112</sup> Peter Northouse. *Leadership Theory and Practice*, 170.

nevertheless we are able to recognize Paul's influence based on the instructions Paul provided in his letters addressed to them.

The most obvious of Paul's influence is revealed in how he esteems Timothy and Titus in his description of them as "son" (1 Tim. 1:2, 18; 2 Tim. 1:2; 2:1; Titus 1:4). Donald Guthrie observes, "The father-son terminology to express the master-disciple relationship was widespread in contemporary society."<sup>113</sup> The essence of "sonship" suggests a greater influence, which would be embraced by Timothy and Titus and was different than an ordinary involvement with another individual.

It was not just how Paul addresses these two spiritual sons but what he instructed and expected of them. Their assignments were not just doctrinally specific for the churches, but directed Timothy and Titus to administer direction and correction through their own leadership influence. Paul addresses Timothy: "Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress. Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers" (1 Tim. 4:15-16). Paul's expectation for his *sons* was to see their personal lives, actions, and attitudes become their best influence.

To Titus Paul commands: "The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders in every town, as I directed you" (Titus 1:5).

A second expectation was for the two to follow his written instructions, thus strengthening the church through their leadership. Gary Demarest suggests: "No organization can rise higher than the quality of its leadership. The church in Crete must have been suffering from a lack of quality leadership, because Paul had placed Titus there

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<sup>113</sup> Donald Guthrie, *The Tyndale New Testament Commentaries*, 56.



to lead them toward a life that would be a faithful expression of the doctrinal standards...Leadership development begins by having agreed-upon and articulated standards.”<sup>114</sup> In Paul’s three letters he provides detailed instructions and standards for both Timothy and Titus and their respective churches.

- **Encouragement:** 2 Tim. 1:6-14
- **Directives:** 1 Tim. 4:1-15, 6:11-21, 2 Tim. 2:3-13
- **Warning against false teachers:** 1 Tim. 1:3-11, 2 Tim. 2:14-26, Titus 1:10-16
- **Qualifications for overseers and deacons:** 1 Tim. 3:1-13, Titus 1:5-9
- **Basic Christian Behavior:** 1 Tim. 5:1-6:2, Titus 2:1-10
- **Directives to Timothy:** 1 Tim. 4:1-15; 6:11-21, 2 Tim. 3:10-4:5, Titus 3:1-8

The next step in evaluating Paul’s influence on Timothy and Titus is to evaluate their relationship using Wofford’s seven TCL components.

1. **Values:** The very essence of the term *values* places high regard on a person’s *being*. Paul’s emphasis on *being* is observed by his use of strong terms such as, “I urge you,” “I give you this instruction,” “Command and teach,” “Be diligent in these matters,” “Watch your life and doctrine closely,” “Give proper recognition,” “I charge you,” “Keep reminding,” “But mark this,” “You must teach,” and “Remind the people” (1 Tim. 1:3; 1:18; 4:11, 15, 16; 5:3, 21, 2 Tim. 2:14; 3:1; Titus 2:1; 3:1). These admonitions were followed by specific direction, which was intended to produce the appropriate conduct, establish godly honor, show courage by their actions, while demonstrating the kind of Christian civility expected in their godly living. Paul understood the value of Timothy and Titus’s presence among those they were serving in leadership.

2. **Vision:** Paul’s mental image for Timothy and Titus is apparent growth and

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<sup>114</sup> *The Communicator’s Commentary Series*, Volume 9, 1, 2 Thessalonians, 1, 2 Timothy, Titus, (Dallas, TX: Word, 1984), 305-6.

maturity so they could lead Christ's church effectively. Timothy is urged to:

“Set an example for the believers in speech, in life, in love, in faith and in purity...devote yourself to the public reading of Scripture, to preaching and to teaching...do not neglect your gift which was given you through a prophetic message when the body of elders laid their hands on you” (1 Tim. 4:12-14).

Titus is instructed: “In everything set them an example by doing what is good. In your teaching show integrity, seriousness and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us” (Titus 2:7-8). Both Timothy and Titus knew clearly what the expected vision was of their mentor Paul.

3. **Change Agent:** The essence of the Christian life is transformation. That meant moving from a past, a life without Christ and spiritual direction, to becoming a fully functioning follower of Him. For this to occur it requires leadership, someone who illuminates the need and necessary ingredients for this strategic decision to be made.

Paul was that change agent in Timothy and Titus' life. The missionary journeys they traveled together provide Paul with ample opportunity for instruction and counsel (Acts 17, 19; Gal. 2; 2 Cor. 7, 12). Their mentor and model provided the transformational ingredients that prepared them for their assignment as change agents in their respective ministry assignments of Ephesus and Crete.

While Timothy and Titus served in their respective cities, Paul continued to pour into their lives via his writings of exhortation, direction, and support. His letters provided his students with Spirit directives for both themselves and their churches. These letters

applied gave these leaders the ability to assess their effectiveness and the maturity of their constituents.

4. **Charismatic:** The biblical persona of the apostle Paul is captured in the word *Charismatic*, able to inspire, purposeful, a stimulator of others. It was these distinctives that must have impressed and invited Timothy and Titus to him.

Privileged to travel in Paul's ministry entourage, they were constantly surrounded by Paul's spiritual confidence and ability to engage the religious and nonreligious alike. Titus must have been influenced greatly by Paul's ability while in Galatia, dealing with those of the circumcision persuasion, yet standing their ground did not sink to their level (Gal. 2:1-5). Timothy, on the other hand, experienced Paul's charisma firsthand while observing the Spirit's empowerment for the working of miracles. While in Ephesus Timothy observed as Paul preached and drove out demons, and the result was the burning of sorcery scrolls, which caused the Word of the Lord to spread. Paul's charismatic activity became a modeling and molding factor for Timothy (Acts 19).

5. **Shepherd/Pastor:** These two descriptive terms embrace the essence of Paul's love and concern for the Lord's church. The qualities of nurturing, protecting, comforting, and disciplining surround shepherd / pastor with meaning.

Both Timothy and Titus had been sent by Paul to give leadership to a local church. Timothy in Ephesus (1 Tim. 1:3), and Titus in Crete (Titus 1:5). The entire content of these letters gives spiritual encouragement, warning, and direction for these shepherd/pastors and for their congregations.

6. **Innovative:** If change is ever to occur, the elements of risk, experimentation,

and the potential of failure must be realized and embraced. The idea of moving forward, stepping into the unknown, embodies TL. Leaders who possess the above-mentioned qualities will never be satisfied maintaining the status quo.

The apostle Paul, led by the Holy Spirit, ventured out into three missionary journeys, driven by an unwillingness to be satisfied with a limited number of cities, churches, and nations. Having begun in Jerusalem, his heart lay in reaching the barbarians of Spain (Rom. 15:24, 28).

Timothy and Titus demonstrate similar apostolic characteristics in that Paul assigned them travel responsibilities to visit, instruct, and care for God's church, which they dutifully fulfilled. Timothy visited the churches at Berea (Acts 17:14), Corinth (1 Cor. 4:17), Macedonia (Acts 18:5), Philippi (Phil. 2:19), Thessalonica (1 Thess. 3:2), and Ephesus (1 Tim. 1:3). Despite Timothy's timidity, he embraces the Spirit's empowerment and travels to fulfill Paul's request and deliver his messages. Titus followed a similar directive, serving Paul by traveling to Corinth (2 Cor. 12:18), Jerusalem (Gal. 2:1), Dalmatia (2 Tim. 4:10), and Crete (Titus 1:5), ministering divine life and grace through the Holy Spirit.

**7. Servant Leadership:** True transformational leaders possess a healthy self-worth, which does not require attention to be upon self. Rather the focus rests upon those they lead and are willing to serve. Servant leaders champion service, others, and humility as the treasured values imparted as their responsibility.

Though Paul never admonishes Timothy and Titus directly to be servant leaders, it is clearly implied. As he charged Timothy to continue in what he had learned from him

he lists characteristics a servant demonstrates: patience, love, endurance, and suffering (2 Tim. 3:10-14). Only a true servant is willing to practice these virtues selflessly for Christ.

Titus too was encouraged to devote himself to doing good and thus becoming an example of a true servant (Titus 3:8). As pastors, Timothy and Titus not only embraced the nature of their Lord and Savior Jesus Christ, but were examples in both word and deed. Both were given the responsibility to raise up spiritual leaders (1 Tim. 3:1-13; Titus 1:6-9) who would reflect the same spirit. It was the one Paul met on the Damascus road who declared: “Just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Matt. 20:28).

Herein lies the essence of what drives a New Testament leader: values, vision, change agent, charismatic, shepherd/pastor, innovator, and servant leader. The apostle Paul understood and exemplified these indicators with precision and was capable of passing them on to his two sons in the faith.

## **Conclusion**

From the outset the goal has been to identify a leadership theory that best embraces the attitude and actions of Jesus Christ, and that He passed on to His disciples, replicating Himself in them. Transformational Leadership is that model. It captures the essence of Jesus’ life and ministry, and provides a positive framework from which emerging leaders can be intentionally trained.

Since ZBC has historically remained faithful to educate its students with a New Testament mindset, the adaptability of TL from a secular to a biblical model has an even greater potential for maximizing its outcomes to produce competent transformational leadership in the students and those whom they will lead. The biblical model of TL will

strengthen the leadership training of the institution. It will raise the competency of the students in their understanding of Biblical leadership, and the impacts of TL will improve their personal performance, and ensure a superior quality of leadership from them in the future.

In light of the research, Wofford's Transforming Christian Leadership is the model that can best be adopted at ZBC. Its Biblical and theological foundation capture both the institution's historical and current values and, when adapted, will produce graduates able to authenticate the life and ministry of Jesus Christ.

## CHAPTER FIVE

### METHODOLOGY

#### **Methodology Introduction**

From the outset ZBC's greatest strength, which has secured its longevity, has been its single focus on the preparation of Pentecostal leadership. Throughout its history, its commitment to preparing men and women for ministry has not required the college to stray from its moorings and kept its educational structure intact without many changes. That being said, it does not automatically secure its future nor does it suggest there are not opportunities to better the educational quality and ultimately enhance the credentials of its graduates.

The concept that best captures the spirit and reason for the consideration of a new methodology is education with *intentionality*. What if ZBC were more intentional in its expectation for what it desired to see its graduates be and become? Can their educational process be altered without tampering with the institution's mission to assure a more intentional New Testament thinking and practicing graduate?

These questions challenge status quo thinking and require that we look for ways to achieve a greater level of educational competencies for its students. As ZBC focuses on enhancing its educational model to maximize its ability to produce strong Pentecostal leaders, it is necessary to review other educational systems currently found in practice at both under- and post-graduate levels.

#### **Educational Process**

It is imperative when considering education and its process that education and learning are not mistaken as the same thing. In a conversation with Doctor Robert

Cooley, former president and chancellor of Gordon-Conwell Theological Seminary, he observed: “There is a vast difference between education and learning. Just because an individual sits in a classroom doesn’t automatically presume that person has learned. Learning is both a process and an outcome.” Dr. Cooley’s comment raises a warning flag for ZBC and institutional learning in general. The better reoccurring question: Is the current learning model achieving its desired outcomes?

In their book, *Change Leadership: A Practical Guide to Transforming our Schools*, Wagner and Kegan agree in principle with Cooley. Addressing the American educational system as a whole they observe: “Our education system was never designed to deliver the kind of results we now need to equip students for today’s world and tomorrow’s. The system was originally created for a very different world. To respond appropriately, we need to rethink and redesign.”<sup>115</sup>

Doctor Randal Bell, associate director of the Association for Biblical Higher Education (ABHE), the accrediting association with which ZBC is associated, observes, “Most of our one hundred institutions are presently rethinking their approach to educational training with a specific interest in leadership training.”<sup>116</sup>

As ZBC continues to evolve educationally it must keep its academic finger on the pulse of the many changes occurring in higher education to assure it maximizes its results. ZBC cannot afford to assume future success based on historic performance.

### **Educational Models**

In searching for appropriate models to enhance ZBC, institutions were investigated that trained students for ministry or those dedicated to specific vocational

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<sup>115</sup> Tony Wagner and Robert Kegan, *Change Leadership: A Practical Guide to Transforming Our Schools*. (San Francisco, CA: Jossey-Bass, 2006), 1.

<sup>116</sup> From a telephone interview conducted by the researcher with Dr. Randal Bell, November 2007.



training such as medical, legal, and military. Each of the schools reviewed provided their students with a formalized education that met either regional or independent accreditation standards.

Institutions such as Moody Bible Institute, Liberty University, Dallas Theological Seminary, Gordon-Conwell Theological Seminary, and The Assemblies of God Theological Seminary, to name a few, have leadership degree programs. The leadership program normally occurred at the graduate level, following the completion of a student's undergraduate work. These programs follow what has been the general consensus of academic reasoning a four-year liberal arts foundation is necessary for the purpose of preparing students for advanced studies and focus. That being said, it is important to note that leadership is now becoming more mainstream at the undergraduate level because of the greater emphasis both society and corporate American is placing on its needs and skills.

Institutions like John Hopkins University Medical School, Harvard Business School, Yale University Law School, and the United States Navel Academy have a single mission, which is clearly defined in the description intrinsic in their names. Each student begins his or her educational journey with a specific end in mind, to be a practicing physician or attorney. Education is tailored to that intended professional outcome.

One training college stands out when it comes to intentional leadership education, West Point Military Academy (WPMA). Randy Hopper, a former Cadet in the Academy, writes concerning the importance of the Institution: "The U.S. Military Academy is a factory, and what it manufactures is leaders. Over the years it's become probably the most effective institution for leadership development in the country. If Harvard Business

School is the West Point of Capitalism, well, when it comes to leadership, West Point is the real thing.”<sup>117</sup>

Colonel Larry Donnithorne, former cadet and instructor at WPMA states: “The Academy is committed to giving cadets the experience and training to ensure they develop *the right stuff*. The moment you walk onto the campus, you enter a culture where nothing is valued more highly than sound leadership. From the statues of generals George Washington, Douglas MacArthur, Dwight D. Eisenhower, and George S. Patton to the respect and attentiveness the cadets display toward one another, toward their superiors and the work they do, the importance of superb leadership is reinforced at every turn.”<sup>118</sup>

The best model to undergird a Transformational Leadership strategy for leadership development at ZBC is that of WPMA. The West Point model of education will be focused on for three (3) specific reasons:

1. WPMA intentionally seeks to attract men and women whose desire is to become military leaders.
2. WPMA focuses its leadership model on specific principles of intentional leadership, which are the underlying emphasis and focus in each year of its four-year learning cycle.
3. WPMA provides a clear learning system that can easily be adapted without major disruption to the current educational environment.

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<sup>117</sup> Keith H. Hammonds, comment on “Grassroots Leadership,” Fast Company.com, comment posted Issue 47/May 2001, <http://www.fastcompany.com/magazine/47/militaryacademy.html> (accessed December 2007).

<sup>118</sup> Larry Donnithorne. *The West Point Way of Leadership* (New York: Doubleday, 1993), 8.

## WPMA Educational Model

“The essential mission of the United States Military Academy remains unchanged since its founding in 1802: To educate, train, and inspire the Corps of Cadets so that each graduate is a commissioned leader of character who is committed to the values of Duty, Honor, Country. Furthermore, these values are exemplified by each graduate's commitment to a career in the United States Army and a lifetime of service to the nation.”<sup>119</sup>

Lieutenant Colonel Scoot Snook, professor at WPMA, when asked what the key elements of the academy educational development experiences were, cited:

- Challenge: “Dragging cadets out of their comfort zone, giving them novel experiences and difficult goals, forcing them to resolve conflicts and take on new roles.”
- Support: “Every member of the staff and faculty is a coach; professors and instructors are Army officers first.”
- Assessment: “Cadets are graded for performance in leadership roles.”
- Reflection: “Maturity doesn’t come overnight.”
- Freedom to fail: “Young people are most open to learning after they’ve experienced a failure.”<sup>120</sup>

Lieutenant Colonel Snook’s overview identifies an educational system that knows what is expected from its students, faculty, and administration. The outcome is clearly stated and understood in its mission: each graduate is a commissioned leader and the

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<sup>119</sup> USMA Office of the Dean, “Educating Future Army Officers for a Changing World,” 2007, [http://www.dean.usma.edu/Curriculum/Academic Mission. cfm](http://www.dean.usma.edu/Curriculum/Academic%20Mission.cfm) (accessed on September 2007).

<sup>120</sup> Ed Ruggero, *Duty First. West Point and the Making of American Leaders* (New York: Harper Collins, 2001), 4-5.

process to achieve clearly defined by its practice. WPMA provides undergraduate degrees for its students, but their ultimate and intentional goal is to produce leaders.

In his book, *The West Point Way of Leadership*, Colonel Larry Donnithorne details the specific learning system that produces the above outcomes. He suggests West Point functions like its counterpart institutions in that its instruction occurs over a four-year cycle. Donnithorne breaks down in more specific terms what is focused on in the developmental aspect of students' learning. All of this occurs while the cadets continue to attend traditional classroom lectures, thus receiving a well-rounded formal education.

Each year, called a *pass* at the Academy, follows a single focus, which has an intended outcome in the development of the cadet as a leader. The four-year educational system consists of the following developmental focuses:

- Year One: The focus is on developing *teamwork*, which becomes the bonding agent that strengthens both the cadet and the organization. Teamwork and the satisfaction of absorbing an institution's value system is the goal. Students focus on how to survive within a team structure and mentality.
- Year Two: Cadets embrace the moral value of trust and what it means to be a trustworthy individual. Their moral reasoning and fortitude is introduced through the reading of Michael Walzer's book, *Just and Unjust Wars*, which examines the moral issues raised by U.S. military history and policy. The Academy believes cadets' sensitivity to basic moral issues is crucial to their overall ability to be effective in knowing the difference between moral wrongs and having the courage to do something about it. Each cadet is also placed in

leadership over two to three other cadets, which helps introduce the cadets and year to leadership involvement.

- Year Three: Now midway through their education, the cadets face the challenge of self-reliance and leadership aptitude. Their training places them in realistic situations that require them to think and react to potential military scenarios. These situations are designed to help the cadets become comfortable while facing significant risk without compromise.
- Year Four: The final year concerns itself with executive leadership, a quality demonstrated by upper-level management. The primary focus is on long-term leadership strategy and interests, specifically asking, “How will you think five, ten, twenty years down the road?”<sup>121</sup>

The WPMA model of education is the right training model to be adapted for use at ZBC for the following reasons:

1. Both WPMA and ZBC use the same educational time frame—the four-year academic calendar—for training.
2. Each institution’s educational mission seeks the same outcome—their students’ competency and effectiveness as leaders in their respective fields.
3. Both institutions place high priority on curriculum which can be tailored to assure the desired outcomes.

One can hardly argue the effectiveness of WPMA’s educational process over its 204-year history. Exemplary patriotism, bravery, ethics, and leadership epitomize the institution and its graduates. Because WPMA has produced such exemplary success

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<sup>121</sup> Larry Donnithorne. *The West Point Way of Leadership* (New York: Doubleday, 1993), 13-4.

through its educational system, it seems clear that with similar educational modifications, ZBC can, over time, achieve similar success.

### **A New Educational Model for ZBC**

West Point's educational model provides the undergirding scaffolding for a corresponding educational model for ZBC. West Point developed its educational model with one very specific purpose in mind: its outcome. Knowing what they wanted military leaders they began with the end in mind, and it affected the entire process, even down to the selection process.

Like WPMA, ZBC also understands its mission producing Pentecostal leaders for Christ's Church. Its founder and consecutive presidents have structured its education to achieve that outcome. With the New Testament, especially the Book of Acts, as its guide, Zion has produced graduates educated in a Pentecostal environment with a ministry focus, as mandated by its constituents and supporting churches.

This strong ministry focus has attracted students who could articulate the call of God for full-time Christian service or who were open to the call and willing to serve. Students applied based on the institution's reputation for a strong emphasis on New Testament training as well as upon the results of its graduates, who have influenced young neophytes wanting to follow in their ministry footsteps.

The above reasons have not only driven the institution but now require it to evaluate and investigate how it can and should be addressing leadership preparation for this third millennium. A shift toward educational intentionality using Transformational Leadership as its leadership model, and using an application of WPMA's educational

system, would be a significant addition to the institution's overall ministry-oriented educational system.

The new educational system being recommended does not intend to disrupt the current educational system that is in place, but, rather, to enhance that educational system through TL. The current curricula would only be altered by the addition of one class per year. The additional class each year would correspond with the leadership training goal that has been assigned to that particular academic year.

### **Leadership Development Implementation**

Understanding leadership development is only one step in the overall process of introducing a new leadership learning strategy. The critical aspect is implementation. What structure must be used to allow a leadership model to be put into place and implemented? Conger and Benjamin proposed an implementation process that would heighten the learner's ability to identify and adapt the model of leadership that either the leader or the institution would deem appropriate. Their seven step process consists of:

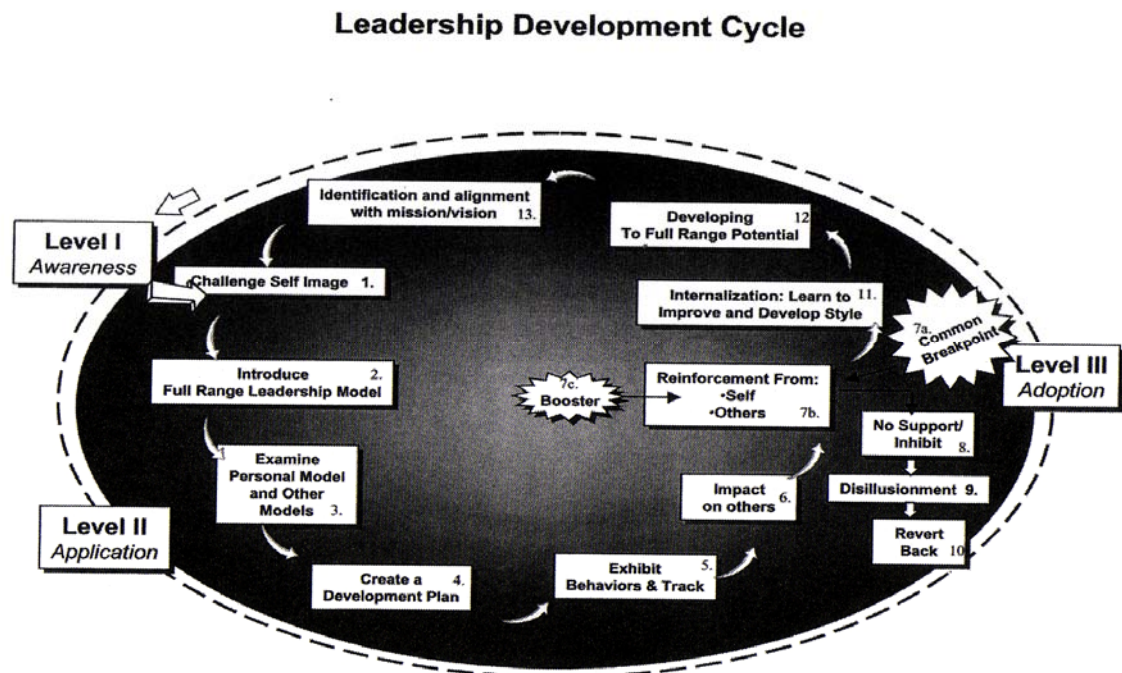
1. Build around a single well-delineated leadership model.
2. Use a participant selection process with clear criteria.
3. Conduct precourse preparation.
4. Use personalized 360-degree feedback to reinforce learning.
5. Use multiple learning methods.
6. Conduct extended learning periods and multiple sessions.
7. Put organizational support systems in place.<sup>122</sup>

Quinn, Anderson, and Finklestein in their work best captured this process in what they called the Leadership Development Cycle, later modified by Avolio, in which they

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<sup>122</sup> Conger & Benjamin, *Building Leaders*, 33-55

identified the exact steps in assuring leadership development is achieved in whatever venue change is needed.<sup>123</sup>



This development cycle too will be used for the implementation process of the TL model to be introduced at ZBC. The following model is proposed for Zion:

### Year One: Spiritual Formation

The most critical component for spiritual preparation is that of laying a proper foundation. The educational emphasis of the first year would be directed at helping the incoming students understand the biblical and practical meaning of spirituality and how it is lived out in both their personal lives and toward those they lead and serve.

A spiritual formation class would be offered during both semesters of the freshman year to cover the following subjects:

- Relational spirituality: What it means to love God, myself, and others

<sup>123</sup> Bruce J. Avolio, *Full Leadership Development*, 131.



- Disciplined lifestyle: Basic spiritual disciplines for assured spiritual enrichment
- Personal identity in Christ: Being, becoming, and doing God's plan for me
- Holy Spirit empowerment: How to walk and live in the Spirit and the gifts
- Spiritual warfare: Dealing with the flesh and devil through God's power and Word
- Biblical community: Practicing community and accountability in today's culture

To supplement the classroom work, all freshmen would be placed in small groups where the principles of spiritual formation can be discussed and practiced in practical applications. These small groups would be facilitated and influenced by faculty, administration, and upperclassmen. Their presence would assure that the small groups remained focused and practical. By using second, third, and fourth-year students as facilitators, they would be practicing leadership skills and supplementing faculty and administration support. This would enhance the overall development of upper-classmen and their leadership abilities.

By their very presence, these accountability groups will underscore Transformational Leadership because of the mentoring presence of mature spiritual leaders, while holding freshman responsible to the formational principles they are learning. This will facilitate a spiritual atmosphere for the campus while providing a practical application for spiritual development.

## **Year Two: Discipleship**

The second year's central focus addresses Christ's admonition to "make disciples" (Matthew 28:19). Much like spiritual formation, only modest emphasis has been placed in the Christian community on being a true disciple of Jesus Christ.

Biblical discipleship would expose students to what constitutes true discipleship: how they think, act, and function in the Christian community and in culture. It would detail how they were called, lived, mentored, corrected, and ultimately released into ministry. This provides students with the concentrated effort of embracing the specific lifestyle of biblical discipleship. This learning track coincides with their mandatory involvement in local church ministry, which will continue until their graduation.

A specific class would be required both semesters of the sophomore year with a concentration on biblical discipleship and its corresponding principles. This class would cover the following materials during the two semesters:

- Basic discipleship: Following Jesus' approach of teaching His disciples
- Holy Spirit dependence: Living and walking in the Spirit
- Accountability: Living in relationship
- Dealing with disciples: Knowing how to nurture
- Evangelism: Disciples make disciples
- Maturity: The byproduct of ministry
- Attitude: That of a servant

The outcome from integrating discipleship and its practice in the second academic year will continue to strengthen the spiritual foundation while empowering students to think and act with a ministry mind-set. This should not only be evident on the college

campus, but it should also translate into ministry in the local churches where they are assigned for weekly involvement.

The intended outcome is that early in their educational journey, students know their purpose in life and ministry. They will also be given the opportunity to exemplify these qualities in the dorms, classroom, relationships, and mentoring groups.

### **Year Three: Kingdom Living within the Culture**

Historically, ministry training has focused primarily on its function within the context of the local church world, and rightfully so. Over time a misdirected notion has surfaced, which has created a spiritually dangerous syndrome by which ministry for many today is only contextualized within the four walls of the church building, rather than through a greater worldview perspective. ZBC has the opportunity to address and correct this by embracing a kingdom-living worldview.

This third component of the TL strategy would reinforce in students the need to know *and* act upon the Great Commission by embracing an outward focus. This year would require junior students to focus their efforts of spirituality upon practical involvement in community service. Outlets of ministry opportunity would be identified to bring students face to face with a broken and spiritually dying culture that Christ called His followers to reach. Though classroom work would be required, the central focus would be on community involvement.

Required curriculum for a two-semester class would prepare students to:

- Develop a Christian worldview
- Become proficient in cross-cultural communication

The primary involvement would require each student's involvement in community based outreach opportunities such as Habitat for Humanity, inner-city relationships, English as a second language, elderly assistance, inner-city programs working with latchkey kids, gangs, soup kitchens, drug rehabilitation programs, foster children, the homeless, and single parents to name a few.

This external church focus allows students to live out their faith in current culture and provides a firsthand experience in being a true kingdom follower. Because ZBC's primary focus is to prepare the student for leadership within the confinement of the local church structure, it is imperative students have both the opportunity and exposure to allow a biblical worldview to actually be practiced. This would assure students the knowledge and ability to understand that ministry can go beyond the context of local church and para-church organizations, just as Jesus exemplified through His life and ministry.

#### **Year Four: Executive Leadership Training and Conflict Resolution**

The senior year would introduce Biblical Transformational Leadership as the leadership model that best embraces New Testament practice and values for kingdom leaders. Students would be exposed to executive leadership training in a two-semester class, which would focus on the following:

- Relating to and understanding the people we lead
- Leadership development
- Transformational leadership: A biblical perspective
- Executive leadership principles and practices
- Conflict resolution

These core programs of study specifically focus on people skills and relationship skills that are tested daily in a leader's life. Leadership in the emerging culture requires acquired competencies in leading others, therefore knowing the mechanics of resolving conflict between individuals or within the kingdom community is vital.

In summary, the proposed changes provide an opportunity for concentrated and concerted effort to be given to producing students within each academic year with specific leadership knowledge. With each year's focus clearly understood by faculty and students, the possibility of reaching the desired outcome goal for each year—and the larger goal of enhanced leadership skills at the end of a student's four-year educational process—is much more likely.

## CHAPTER SIX

### PRESENTATION OF STRATEGIC PLAN

#### **Administrative / Faculty Participation for Implementation**

Up to this point, the focus has been upon a four-year proposed curriculum directive for an educational model of leadership training at ZBC, which includes the addition of one class per to assure that students and faculty have clear direction, and that faculty have a well-founded basis for creating assessment tools for implementing and monitoring progress in student and institutional life.

If assessment is to be effective, the institution must establish goals that reflect the desired outcomes for each of the four academic years. It will need to create an assessment tool that allows academic and program effectiveness to be monitored. With goals and assessment tools in place, the next step focuses on expected learning objectives based on the identified curriculum to be used in training each individual discipline. The yearly goal and educational content provide necessary information to create an assessment instrument, comprised of questions to be given to students at the conclusion of each academic year, to determine the effectiveness of the educational process.

If the proposed curriculum is to be embraced and implemented, it is imperative that ZBC's faculty and administration understand their role and is willing to adapt to the necessary changes. The question that must first be answered: Is there a need for change at Zion?

Certainly, Zion system for training leaders is not broken. However, the institution would do a much better job *IF* it were both educationally and structurally intentional in its process. Like West Point's reputation for military leadership training, if every student

who entered ZBC knew he or she would be trained in spiritual leadership within a pre-described educational system, the college would attract, train, and release leaders of even higher quality.

For ZBC to be effective in training third-millennium students with a first-century biblical mind-set, the faculty and administration must be willing to participate in the process and be willing to make necessary changes. As ZBC moves in the direction of adopting the newly proposed educational process, it will be imperative its leader understand that changes of this magnitude are not easily maneuvered.

In addressing institutional change, Wagner and Kegan observe: “This challenge suggests we may need to confront some fundamental assumptions and behaviors about the nature of school, the nature of learning, and the nature of leading.”<sup>124</sup> They suggest that *change*, by its very nature, isn’t easy, but when confined within an institution it becomes doubly challenging.

John Kotter counsels organizations as to why failure occurs more often than necessary within institutional life, identifying eight common mistakes. The organizations:

- Allow too much complacency
- Fail to create a sufficiently powerful guiding coalition
- Misunderstand the power of vision
- Undercommunicate their vision
- Permit obstacles to block the new vision
- Fail to create short-term wins
- Declare victory too soon

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<sup>124</sup> Tony Wagner, Robert Kegan, *Change Leadership: A Practical Guide to Transforming Our Schools*, 12.

- Neglect to anchor changes firmly in the corporate culture<sup>125</sup>

Kotter believes an institution armed with this information stands a better chance of progress when concerted effort by the institutional leadership is offered. Clearly, leadership within the institution must be the driving force in the process or the identified negatives will prevail. In summery, Kotter poses: “The first four steps in the transformation process are to help defuse a hardened status quo. If change were easy, you wouldn’t need all that effort.”<sup>126</sup> For ZBC to adapt the proposed educational model, the key will be a well-prepared board of trustees, administration, and faculty who understand the challenges, are well versed in the new educational process, and are committed to the intended outcomes. Specific steps must be put into place outlining the timeline and procedural process for implementation.

### **Adoption and Implementation Steps for a New Leadership Educational Model**

It must be that understood the educational process being presented in no way seeks to replace the current educational structure or curriculum. The educational framework presently in place for all four academic years would remain in place. One additional class per academic year is recommended to focus on the specified curriculum chosen to enhance each year’s developmental theme (i.e., spiritual formation, discipleship, Christian worldview, and executive leadership). That being said, the current educational curriculum and structures (i.e., theology, Bible, English, and electives) all continue and remain intact.

For TL to become the implemented leadership model, ZBC will be required to take the following steps:

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<sup>125</sup> John Kotter, *Leading Change* (Boston, MA: Harvard Business School Press, 1996), 4-15.

<sup>126</sup> Ibid., 22.



1. A detailed written presentation of biblical Transformational Leadership would be provided to the board of trustees for review, to be followed by a formal presentation. “In theory, if not practice, boards of trustees are supposed to be the ultimate guardians of institutional ethos and organizational values.”<sup>127</sup> Because trustees are the gatekeepers to any and all educational theory, practice, and direction, clear and open dialogue is necessary first at this level.
2. The College’s president and administration must accept the trustee directive with a complete willingness to buy into TL. If TL is embraced at the trustee level, it would also be necessary for the college administration to assume the burden of implementation. Simply put, the president, academic dean, director of student affairs, director of finance, and any other members of the administration must embrace TL. They are assigned administratively to care for and handle the practical issues and challenges presented on a day-to-day basis or by board directive. The board of administration would be responsible for presentation, dialogue, implementation strategy, timeline, and oversight of both TL and its learning system.
3. The faculty would receive a comprehensive presentation of TL and the four-year model of educational training. Under the direction of the board of administration, an agreed-upon time for personal and institutional acceptance would be followed. These opportunities would allow for open dialogue concerning TL as a leadership theory, its proposed outcomes, and all educational adjustments necessary in order for the model to be implemented.

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<sup>127</sup> Richard P. Chait, William P. Ryan, Barbara E. Taylor, *Governance as Leadership: Reframing the Work of Nonprofit Boards*. (Hoboken, NJ: John Wiley & Sons, 2005), 3.

The faculty's embracing TL is a critical step for the process since they are the primary catalyst between TL as just a theory and as an educational reality. The definition of TL requires: "the process whereby an individual engages with others and creates a connection that raises the level of motivation and morality in both the leader and the follower. This type of leadership is attentive to the needs and motives of followers and tries to help followers reach their fullest potential."<sup>128</sup>

All faculty members, along with the administration, must see themselves as transformational leaders, living out the theory's full intent before and with the students. The faculty members must accept their role and view themselves as mentors, coaches, and facilitators rather than just communicators of information and truth. The faculty members will best demonstrate TL as they fully embrace biblical discipleship and look for every opportunity to practice the actions of Jesus while with His disciples.

4. Students will be introduced to TL in a similar way as presented to each of the above groups. This is extremely significant since it is the students who are the focus of the institution, and it is imperative they understand and buy into TL.

### **Steps for Organizational Transition**

Henry Mintzberg identifies two necessary steps to assure successful outcomes in institutional change-action planning and performance control.<sup>129</sup> Action plans require specific decisions, which call for specific actions. In other words, it is imperative plans

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<sup>128</sup> Peter Northouse, *Leadership Theory and Practice* (Jossey-Bass, San Francisco, CA: 2004), 170.

<sup>129</sup> Henry Minzberg, *Structure in Fives Designing Effective Organizations*. (New Jersey: Pearson Education Company, 1993), 73-81.

are created that specifically address “who will do what, when, and where, so that the change will take place as desired.”<sup>130</sup>

The next step is setting in place a performance control to regulate the overall results of the action plan. Mintzberg advises: “This control is concerned with overall results for given periods of time.”<sup>131</sup> As ZBC decision makers target these educational changes for implementation, it will be necessary for objectives, operating plans, and other performance decisions to be measured in terms of their results to assure smooth transition.

Both the action plan and performance controls would be directed by the board of trustees through the president, who would give the college administration fiduciary responsibility for implementation. It would also be necessary to have a vehicle for reporting back to the trustees and faculty.

It is recommended that an institutional timeline would need to be established by the trustees. The timeline would pace the transitional process on a linear scale for clarity, and have the ability to establish measurable goals. Significant time must be allotted so as not to rush the process.

Gary Yukl provides guidelines for assuring subordinate satisfaction and performance when facing change:<sup>132</sup>

1. Use more planning for a long, complex task.
2. Consult more with people who have relevant knowledge.
3. Provide more direction to people with interdependent roles.
4. Provide more direction and briefings when there is a crisis.

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<sup>130</sup> Ibid., 78.

<sup>131</sup> Ibid., 75.

<sup>132</sup> Gary Yukl, *Leadership in Organizations* (Singapore: Pearson Education, 2002), 231-3.

5. Monitor a critical task or unreliable person more closely.
6. Provide more coaching to an inexperienced subordinate.
7. Be more supportive to some with a very stressful task.

Successful transition will require integration at every level of leadership and supporting staff to achieve the intended outcomes and create structural integration.

### **Preparation for Oral Presentation at ZBC**

From the outset, an opportunity was sought to present the research findings to the administration and faculty of ZBC. From their evaluations and feedback of the presentation, a valuable reservoir of information would be drawn to help further refine the leadership strategy.

All preparations for the onsite visit were coordinated through Dr. Patrick Gallagher, academic dean of ZBC. Dr. Gallagher was the contact person since the institution was without a president. An invitation was given to present the findings on Thursday, August 16, 2007, to the faculty and administration on ZBC's campus in Barrington, Rhode Island. A detailed schedule of the presentation was discussed with Dr. Gallagher including the approach that would be taken to assure that the participants would have adequate time and opportunity to understand the presented materials. Two hours would be given to make the entire presentation, which included feedback and responses.

Following Dr. Gallagher's directives for the two-hour presentation, significant consideration was given to the best approach to assure optimum coverage of the materials. The question to be answered was: How could the presentation be made in such

a way so as to cover the necessary materials and allow the attendees ample time to capture a complete overview and provide evaluation and feedback?

### **Presentation Preparation**

It was decided the presentation would follow a progression of thought consisting of three stand-alone segments: Leadership – Why?, Leadership – How?, and Leadership – Zion! Each of the three modules would be given forty-five minutes and would include: content presentation, a question and answer period, and the responses from administration and faculty to a set of survey statements. The oral presentation would be accompanied by projected power point slides providing the corresponding data.

### **First Module: Leadership – Why?**

It was necessary to use the first module as an introduction to the overall direction of the presentation. The history of ZBC was reviewed with specific focus on what emphasis the institution had placed on leadership training. Earlier a survey of two hundred alumni was conducted. The survey was reported and its findings documented for the purpose of helping answer the question: Was leadership training a part of either the academic program or the overall approach to education during your history at the institution?

Following a brief biographical summary of the participants in the survey, seven findings were reported, illustrating how the alumni viewed their leadership training:

- Zion provided leadership training curricula.
- Terms that identified leadership characteristics were initiated and strengthened during their educational experience.
- Each alumnus would recommend Zion for its leadership training.

- Institutional activities shaped students' leadership qualities.
- Leadership training was reinforced by upperclassmen who modeled exemplary characteristics.
- Zion provided quality leadership training.
- What influenced the formation of leadership values most.

The intent in presenting these findings was to provide alumni views on the effectiveness of ZBC's leadership training in light of their experience. There was no commentary on the findings, just a report of data.

The second part of this portion of the presentation identified and outlined five leadership models as potential models to be used at ZBC. The models presented were:

- Trait Leadership Theory
- Style Leadership Theory
- Team Leadership Theory
- Servant Leadership Theory
- Transformational Leadership Theory

The definition of each theory along with corresponding strengths was shared providing a general overview. TL was defined as the theory that best characterizes the desired outcomes based on the college's mission. The effect that theory has on its followers was then evaluated. The first module presentation concluded by outlining what makes TL effective. A time for questions and answers ensued, followed by a four-question survey.

## **Second Module: Leadership – How?**

The second step was designed to present Biblical Transformational Leadership (BTL) as the best and most appropriate model for ZBC. BTL was presented in detail, identifying its seven leadership characteristics: values, vision, change agents, Charismatic, shepherd/pastor, innovative, and servant leadership.

This segued into a presentation of the educational model that would compliment and facilitate the implementation of BTL within ZBC. The West Point Military Academy's educational model was presented, and why their educational philosophy would be a suitable match.

A time for questions and answers followed. There was significant participation with most of the questions focusing on clarification of the educational model and its rationale. A survey was handed out for feedback.

## **Module Three: Leadership – Zion!**

The third module detailed the proposed leadership strategy, which encompassed both the BTL and West Point's educational model and how it could be adapted at ZBC without major modifications. Major emphasis was placed on the philosophical similarities between West Point and ZBC's mission. Each institution takes high school graduates and in four years provides leaders able to respond to their respective callings military and the church.

Detailed handouts were provided outlining what would occur in each academic year. A thorough consideration was given to each year's academic theme, its rationale and a suggested curricular focus that highlights the desired outcomes.

A time of questions and answers followed this segment, and a survey was taken to garner feedback.

The overall experience with the administration and faculty of Zion was very rewarding and met all the desired outcomes. The academic dean, his administration and faculty were very kind and supportive and made the meeting comfortable throughout the process.

### **Purpose of the Survey**

The intent of the survey was to provide:

- 1) The ability to ascertain specific attitudes of the administration and faculty concerning the proposed leadership strategy for ZBC.
- 2) Useable critique, information and suggestions, which could be used to improve the overall leadership theory. Based on the content provided in each module survey, the following questions had to be answered:

- Module one: Leadership – Why? Were the administration and faculty open to and willing to consider new ways of leadership training?
- Module two: Leadership – How? Was Biblical Transformational Leadership the right model for ZBC?
- Module three: Leadership – Zion! Would the institution embrace the proposed four-year strategy, believing it would raise the level of leadership training?

### **Survey Assessment Theory**

In order to assure objective interpretation of the data, Bruce Barringer PhD, professor of Business at the University of Central Florida, Orlando, Florida, was contacted to assist in the statistical outcomes. The Pearson's Product-moment



Correlation Coefficient (PMCC) was the statistical theory chosen by Dr. Barringer as the appropriate statistical tool to be used in analyzing the outcomes and provide the assessable data.

The theory of Correlation Coefficient focuses on the probability theory and statistics correlation, also called *correlation coefficient*, which indicates the strength and direction of a linear relationship between two random variables.<sup>133</sup> “Pearson’s product-moment correlation coefficient obtains its data by dividing the covariance of the two variables by the product of their standard deviations. The product moment part of the name comes from the way in which it is calculated, by summing up the products of the deviations of the scores from the mean.”<sup>134</sup> “The correlation coefficient measures how closely two variables as sets of data agree. If it is equal to 1 or -1, the two variables have a straight relationship. If it is equal to zero, the two variables are uncorrelated (not necessarily independent).”<sup>135</sup>

The statistical outcome’s table can be found in Appendix D.

### **Survey Response Factors**

In constructing the survey, each statement was worded so that the same responses could be used for each one. The responders were asked to answer by choosing one of the following responses: Strongly agree, Agree, Neutral / Not Sure, Disagree, Strongly

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<sup>133</sup> EU Socrates Minerva, HeyMath!, “Correlation Coefficient,” Thesaurus. Math.org, <http://www.THESAURUS.MATHS.org/mmkb/entry.html?action=entryById&id=328> (accessed October 2007).

<sup>134</sup> Minnesota State University Moorhead, “Pearson Product Movement Correlation Coefficient,” <http://www.mnstate.edu/wasson/ed602pearsoncorr.htm> (accessed October 2007).

<sup>135</sup> EU Socrates Minerva, HeyMath!, “Correlation Coefficient,” Thesaurus. Math.org, <http://www.THESAURUS.MATHS.org/mmkb/entry.html?action=entryById&id=328> (accessed October 2007).

disagree. The Pearson's product-moment correlation coefficient was applied producing the following outcomes.

### **Survey Outcomes**

The following sections provide the specific questions asked along with the correlation coefficient findings and analysis.

#### **Survey Questions: Leadership – Why?**

Question 1: I believe ZBC is effectively training Christian leaders.

Question 2: The results of the survey (APPENDIX C) of former students changed my view of Zion's leadership training.

Question 3: Zion should consider revamping their leadership program to more effectively train and equip men and women to fulfill the Great Commission through the power of the Holy Spirit.

Question 4: ZBC should consider new ways of integrating leadership training in chapel, classroom, and campus culture.

### **PMCC Outcomes**

- Q1 & Q2: Are negatively correlated showing the belief ZBC is effectively training Christian leaders. The survey reinforced the current faculty's concept of successful training.
- Q2 & Q3: Are positively correlated showing what had been taught in the past may be able to be done more effectively in the future.
- Q3 & Q4: Are positively correlated showing the faculty's support of new ways of educating students should be considered.
- The survey referenced to had been conducted in an earlier project.

## **Leadership – Why? Analysis**

It is clear the faculty believes the institution has been effective in its education and training of Christian leaders both in the past and currently. Though they have been effective, they also believe the educational system can be improved upon and are willing to consider new ways to enhance the overall educational process in the future.

## **Survey Questions: Leadership – How?**

Question 1: The Biblical Transformational Leadership model embraces the core values that characterize New Testament leaders.

Question 2: Biblical Transformational Leadership is the best model for today's Pentecostal church leaders.

Question 3: The West Point model confirms my conviction that ZBC can transform a student into an effective Pentecostal leader in four years.

Question 4: ZBC should seriously consider adopting the Biblical Transformational Leadership model.

Question 5: ZBC should seriously consider adopting the West Point model of education.

## **PMCC Outcomes**

- Q1 & Q2: Are highly correlated suggesting agreement the BTL model would be appropriate for today's Pentecostal leaders.
- Q1 & Q3: Are negatively correlated suggesting the West Point model was not adequately understood. In the overall survey the four-year West Point framework on leadership was considered to be valuable for ZBC to implement.

- Q2 & Q3: Are highly correlated indicating an intentional four-year program based on the BTL model would be worth considering as a model for ZBC.
- Q2 & Q4: High correlation which shows ZBC should seriously consider the BTL model.
- Q3 & Q5: Have the highest correlation which confirms the four-year framework concept of the West Point model should be considered.

### **Leadership – How? Analysis**

When presented Biblical Transformational Leadership, the faculty embraced it based on its strong core values, believing them to identify with and reflect the followers of Christ in the New Testament. Because there is a leadership model that so clearly defines these desired values, the faculty believes it would be worth investigating how ZBC could integrate BTL into its educational system.

It was apparent that a clear presentation of the West Point Military model of education had not be adequately provided. There was confusion as to whether or not the model would enhance the overall educational system and process in place. With that being said, the data suggests there was some interest and value in considering what a specific framework revision might look like and how it might work.

### **Survey Questions: Leadership – Zion!**

Question 1: Students currently attending ZBC are here to fulfill the Great Commission in full-time Christian service.

Question 2: Spiritual formation is foundational for strong leadership training.

Question 3: As a faculty member / administrator it is important I participate as a mentor / model in small groups to make spiritual formation successful.

Question 4: ZBC students understand and are able to implement Jesus' principles and practices of discipleship.

Question 5: Zion should consider focusing the second-year education on forming disciples in the classroom, small groups, and campus culture.

Question 6: Our graduates understand how to live their faith in today's culture.

Question 7: ZBC should consider focusing its third-year education on involving students in practical efforts to transform their culture in addition to the current internship program.

Question 8: Zion graduates leaders who understand and can apply appropriate people and relationship skills.

Question 9: Zion should consider focusing its fourth-year education in the classroom, small groups, and campus culture on intentional leadership development.

Question 10: If ZBC were to implement the Biblical Transformational Leadership as presented, I am willing to participate.

### **PMCC Outcomes**

- Q1, Q2, & Q3: Are not statistically significant, however in all three questions the strongly agree and agree response indicate the faculty believes students are attending ZBC to fulfill the Great Commission. Spiritual Formation is foundational to spiritual leadership, and it is important as faculty members for them to participate as mentors for making Spiritual Formation successful.
- Q4: Negatively correlates with Q1, Q2, and Q3. This correlation indicates the faculty questions the student's ability to implement Jesus' principles of discipleship.

- Q3 & Q5: Shows very high correlation indicating the faculty and administration believe in the concept of mentoring in all areas of campus life, and the process of forming disciples is very important.
- Q4 & Q6: The positive correlation states the faculty's perception of ZBC students may not understand how to live their faith in today's culture.
- Q3 & Q7: The high correlation states the faculty's belief that their role in the mentoring process of students is important, and students should be involved in practical efforts in addition to the current internship program.
- Q5 & Q7: The highest correlation of the survey indicates ZBC should focus its second year on discipleship training and focus its third year involving students in practical cultural experiences.
- Q6 & Q8: This correlation reflects the faculty's concern that students may not have the understanding of how to live their faith in culture following graduation, nor do they have good relationship skills.
- Q5 & Q9: The high correlation reinforces the idea that the specific intentional concepts of BLT would be valid.
- Q7 & Q9: The correlation reinforces the concept that each academic year should have an intentional leadership training focus.
- Q5 & Q10: Indicate the faculty would participate in a focused environment for discipleship training and would participate in the BTL model.
- Q9 & Q10: The correlation indicates the willingness of the faculty to participate in implementing the BTL model.

## **Leadership – Zion! Analysis**

There is consensus among the faculty that the students ZBC is attracting are attending because they personally desire to fulfill Christ's Great Commission. To assist them in spiritual growth, there must be a priority placed on spiritual formation and discipleship to assure they are equipped with a solid foundation. The faculty did acknowledge their belief that current students were not well enough informed to be able to implement strong discipleship principles in their personal lives and thus not able to effectively live out their faith in today's culture.

The data concurs that the faculty believes by placing priority on BTL and reinforcing it with intentional leadership training in each respective academic year, the quality of education would be enhanced. It also reveals the willingness of the administration and faculties to participate in the implementation of an agreed-upon strategy.

## **Conclusion**

After thorough review of the statistical data and the comments offered by the administration and faculty, it was determined that no major revisions could be made to the leadership strategy to enhance its overall performance. This is not to suggest the document could not be modified in the future if the institution were to proceed with its implementation, only that a clear and workable strategy for ZBC has been submitted.

Working with the administration and faculty was a major factor in the overall learning experience documented in this research. Until this occurred, the work was only theoretical. The interaction the survey process provided brought to life possibilities that,

to that point, had only been beliefs. These possibilities excited those who would actually be involved in the educational process.

From the very beginning of this research journey, ZBC was regarded as a key institution in ministry training for both the Assemblies of God and the greater Pentecostal church at large. The motivating factor has always been the awareness that in a constantly changing culture, every institution is required to evaluate itself and to seek ways to improve its effectiveness. Although ZBC has been effective with assessments, it can be concluded that a willingness to modify its educational process with intentionality would improve the quality of its educational system.

The verbal feedback throughout the day of presentation seems to validate this belief. Both administrators and faculty members' comments were affirming in the following ways:

- The questions stimulated positive conversation and interaction throughout the process.
- The outcomes confirm the existence of specific areas in ZBC's educational process that the faculty believes should be addressed.
- Both administration and faculty were open to and willing for institutional change.
- Common belief was expressed that the information was helpful in the overall assessment of ZBC and its mission.

With these positive outcomes identified, it has been demonstrated that the overall process has been highly effective and will, in fact, provide a usable guide to potentially elevate ZBC's effectiveness in its educational practice.



## **CHAPTER SEVEN**

### **CONCLUSION**

At the beginning of this journey it was predicated on the realization leadership development and training has become significant in its focus in every sector of society. Additionally, it should be given the highest priority within those institutions that are preparing third-millennium students for full-time Christian service.

The need is keenly apparent: Biblical leadership, as witnessed in the life of Jesus Christ and through his followers in the Book of Acts and beyond, is critical if the Church is to fulfill its mandate. The issue is not the lack of knowledge and academic resources, nor whether there is a lack of desire on the part of young emerging leaders. The question that propelled the research initially still reverberates: Will those in current leadership be open to new forms and procedures, which when implemented would elevate the quality of the next generation of leaders?

Zion Bible College stands at the forefront of opportunity in leading the way by modeling for other institutions what can be done IF a leadership strategy was put in place. In light of the research it has been clearly demonstrated that a single-focus ministry training college can experience an educational revolution when it educates its students with intentionality. The graduates at such an institution will give leadership both in and to the local church and to God's kingdom in general.

This research provides insights and understanding as to how that can be accomplished. To be very clear, due to the broad focus of leadership in general, detailed attention could not have been given to all the critical parameters of the subject. Seeking to stay within the framework of the original assignment of creating a leadership strategy

for third millennium students at ZBC, it can only be said that more questions were created as the work progressed, which leaves room for further investigation by others who wish to see strong biblical leaders emerge.

In the dissertation proposal, four questions were posed, serving as guideposts to the overall direction of research. Those questions have continued to germinate throughout this process, and must now be answered.

### **Research Questions**

**Question 1:** In light of ZBC's unique history and culture, what beliefs and practices should be considered in the development of an institutional strategy?

A generally accepted presupposition for organizational planning and strategy has always required those involved to strategize for the future while reviewing and respecting the organization's origins. Coupled with its history are the core values and cultural experiences that make the institution unique.

ZBC began as a church-based Bible institute that placed its cultural values on New Testament and apostolic belief and practices. Those core values remain today, therefore any proposed changes would need to respect and reinforce these principles if the institution would consider embracing those changes.

**Question 2:** What unique biblical and theological factors inform this strategic process?

Since its inception in 1924, ZBC has built its pedagogy on its theological beliefs. Those beliefs are grounded in the New Testament teachings of Jesus Christ and in apostolic practice. Therefore, any institutional strategy ZBC would consider must include those beliefs in its educational framework.

The research compiled in this dissertation clearly rests upon biblical and historically identified components and is coupled with specific outcomes to assure that the institution educates students with a basis on historical biblical knowledge and also expects similar results in and through its students.

**Question 3:** In terms of leadership theory, what model of leadership seems best suited for contextualization in the institutional life and mission of ZBC?

Several leadership models were identified, researched, and considered for implementation but were rejected because they did not fully embody the overall intent of ZBC. Biblical Transformation Leadership absolutely contains the core ideals of Jesus' life and ministry, and therefore by embracing BTL as the foundation for leadership training ZBC assures Christ-like ministry will be propagated by its graduates.

**Question 4:** In light of current thinking regarding institutional policy and governance, what approaches would best serve the formation and implementation of the leadership strategy?

From the outset, the need for a comprehensive strategy to be put in place to outline each step necessary for total institutional success cannot be overstressed. For this proposed Biblical Transformational Leadership strategy to be instituted, as with any overarching institutional plan, it must always begin at the top and work downward. The chain of governance would be: Board of trustees, president, administration, faculty, staff, and student body.

ZBC's board of Trustees would need to be educated thoroughly in BTL and the educational structural framework needed for implementation. The trustees would need to put in place a timeline to allow ample time for review, prayerful personal assimilation,

group discussion, administration and faculty dialogue. This must lead the trustees to the absolute belief BTL and its outcomes truly reflect the core values of the institution and will enhance the overall educational performance.

The president and administration embracing the strategy would be given the mandate to begin discussions with the faculty, staff, and student body, allowing each of the mentioned constituencies time for education, orientation, and dialogue before preceding with its implementation. A complete buy-in is necessary if the BTL strategy and its framework is to be fully implemented.

The student population will then be exposed, allowing them to see the enhancing facets to their educational experience and the intended positive outcomes. Because ZBC attracts students who desire to be the most effective Pentecostal leaders possible, the strategy should produce excitement and cooperation.

## **Conclusion**

The research has led to a deepening belief that ZBC must honestly assess whether the current system being used produces New Testament leaders. Coupled with an open mind and by using BTL, ZBC could frame a new intentional pedagogy.

ZBC must never forget its mission is greater than any secular or military organization, in that it has been called to equip students to fulfill the Great Commission through the power of the Holy Spirit. With God's help ZBC will always achieve its goal Pentecostal leadership for this third millennium.

## **Overall Learning Observations**

I started my graduate studies in 1999, seeking a master's degree after a twenty-five year absence from the classroom. As I began the journey, I realized I could no

longer fulfill my leadership duties with an antiquated educational foundation. Little did I know how rewarding and personally fulfilling this process would be.

At the onset of my journey, I felt much the same as astronauts must feel when they are strapped into their seats in readiness for the rocket blastoff. Liftoff thrust me into an educational orbit from which I pray I'll never return. The exhilarating feeling of knowledge has increased my payload and brought personal expanse to a brand new world. As this new millennium emerges, there is a significant need to remember from where we came. Through his term, *ancient-future*, Bob Webber reminds us of exactly what I have tried to do in this dissertation—remember the ancient as we move into the contemporary.

ZBC has enjoyed a rich and profitable past, but is positioned for unprecedented possibilities in its future. The future resides in remembering her classical Pentecostal roots while embracing this post-modern culture open to the supernatural.

In retrospect, this research has provided the institution with values-learning lessons that have confronted necessary educational areas, and, if accepted, these lessons will help improve ZBC's educational process. The research is not a comprehensive study of ZBC, but it does clarify and address the specific need for a leadership strategy and model to better prepare today's Pentecostal leaders.

ZBC can improve its educational efficiency by becoming more intentional in its educational process. This can be done without negatively impacting her core values, and will enable ZBC to become more progressive in this third millennium.

While working on this project, awareness of specific areas needing further investigation has arisen. It was not the intent of this dissertation to address ZBC in a

shotgun approach, but to investigate a leadership model and strategy that would enhance and make the institution more attractive to those who see leadership in the church as a major factor in today's culture.

Areas rooted in this research that need further investigation include:

- What assessment procedures must be put into place to assure that TL and the proposed educational structure are being successful?
- Is the current curriculum compatible with TL, and what, if any, modifications should be made?
- What governance issues are created with the TL strategy?

The strength of ZBC's future resides in her ability to remain on a quest for consistent improvement, and not to accept a status-quo existence.

Coming to the close of this research project gives me a bittersweet feeling. So much more remains to be done to help encourage educational progress for ZBC, yet I have had the personal satisfaction of having provided this contribution to an institution I love. I believe there will be those who will pick up this document and be motivated by its pages to take the next step toward securing ZBC's educational future.

I am eternally grateful for God's grace and His providential plan, which gave me the opportunity both to impact ZBC through personal leadership and to be forever blessed by those who walked her halls and invested their lives for Kingdom purposes. Only God knows His providential plan for ZBC in the grand scheme of existence, but I am one who believes her best and brightest days lie ahead.

## APPENDIX A

### INTERVIEW WITH DR. CRANDALL

#### Life History

**George Cope:** I think as you look at the interview, you saw from these first set of questions that I would like to approach it, Dr. Crandall, from three perspectives: first your personal life history. And I know about that to some degree, but I would like for you to be able to tell for posterity sake on the interview as well as so we can record.

Just give me a very brief background of your life before Zion, and your upbringing, and how you came to the Lord.

**Dr. Crandall:** I was born in Mystic, CT in 1925. Two months before I was born, my father left for an evangelistic tour into Florida, and wrote to my mother consistently. And all of a sudden, the letters stopped writing, and my father never returned. So that happened just before I was born. So I was raised without a father. I was the youngest of six children. My mother was from North Carolina, and being left now alone with – her blind aunt, her sister – my blind aunt, her sister, who lived with us to help her with the six small children. When I was born, my oldest sister was nine. So, there were six children in nine years, and I was the youngest.

Her family helped her to move back down to North Carolina where I was raised, when I was 2, after 2 years there without my father. Her family provided the funds and my uncle, a Baptist minister, bought a home and gave it to us to live in, in the town of Falcon, North Carolina. I was raised in Falcon.

The formative years of my life where in Falcon, North Carolina. It was a great place to be brought up because it was the birthplace of the Pentecostal Holiness Church. They had great camp meetings there. Dr. C. M. Ward's father, A. G. Ward, used to preach there, the greatest preacher of America were there, so, I got an opportunity to hear the very greatest speakers in this country at our camp meetings. Then, we had a great church, and I had some outstanding pastor, a missionary from Africa, who was the greatest pastor I ever had – and he was from – great men, J. W. Brooks famous with the Pentecostal Holiness Church. It was a great place, because most every one in he town – the town was founded by the head of the orphanage home and the head of the camp meeting, a man by the name of Colreth, one of the great men of that movement.

So, when I was 14 years old, one of brother's was killed – my brother Douglas was killed – and he was 18 and I was 5 years young – I was 13. So at 14 my mother was in prayer – I'll never forget it – one day filled with the Holy Ghost said to her, "Go north and leave her home" Left everything – came back - then went back to Connecticut, ministered in New London, CT as the pastor of the church there, and in the windup went to Brooklyn, NY – and marvelous, tremendous leadings of God. That's while I was in Bible School. So, when I graduated, she invited me to go to Brooklyn. And of course I went and I first

– I’m just a little a head of myself. I came back to Connecticut, and the War started in 1941 and I, in 1942 that spring, I went to Washington, DC, went to school for the Government – they asked me to go to school – and they asked me – the country was in incredible trouble – It is hard to describe it in a few words. The nation just all of a sudden change – everything changed – and, they told me that I was needed to go to school for them. I was anxious – I wanted to go school - and they said, “No, we want you to go to school for drafting.” And I went to school for them for quite a few weeks. I wound up as the assistant director of the school by the fall. It was a small school – very small – and after that they came to me and said, “We have decided to assign you to a very secret department of the Government, and it is the making – you will be making the (omitted for privacy) for the bombings. And it was underground in Washington. You wouldn’t believe it if you drive by there. It was on Northwest of McArthur Boulevard. There were a lot of trees, a beautiful park, and all of a sudden there is a place where you walk underground – there is an enormous place underground where we worked.

While I was there – I was praying in the night – it was in the fall of the year – I was living away from God, I wasn’t serving God, and I prayed. And I said, “God I have heard all of my life that you could save people and change them, but it’s never happened to me now that I’m an adult. I prayed and served you as a child but not as an adult. If it’s true, change my life. I can’t change. I was caught up in the world, I was out in the nightclubs, I was going five nights out of seven and staying out all night. Other than when we worked sometimes, we had to work around the clock for the bombing situation, where the War changed – and that night I stopped and I prayed earnestly, “God have mercy on me. I cannot change or save myself, if you can do it.” And. I didn’t feel anything, but the next day I noticed I didn’t have the desire. All of a sudden I didn’t go back to the nightclubs. My friends called me. I told them I don’t want to go. They said, “Something’s happened to you, you’ve changed.” I said, “I have changed. Something’s happened, dramatically.” And I said, “If this lasts two weeks, this is a miracle.” Well, two weeks went by and I was changed, folks knew it. I said, “God has saved me and changed my life.” It was so dramatic – just that dramatic – and I said I am going to go to Bible School. If God can do this for me, he can save anybody. I went to – the person in charge of me – my boss. And went it was over, the personnel department told him my story. He said, “You know, we don’t have to let you go, the war is on, there is no way in the world you should get you.” But, he said, “Somehow or another I believe you.” He said, “I want to give you an honorable discharge. You can go since you are going to Bible School, you can go.” In two weeks’ time, I was at Zion. That was in 1942. For the next three years, I was here at Zion, working the summers and came to school. Those were the most important three years of my life. I changed more in those three years, then any other three years of my life.

My mother, as I said, while I was in school, had gone down to New York. I had been invited – it was in a little slum mission in Brooklyn – and when I graduated, she invited me to come and help her. She was not even in charge. She was just working in this mission. It was a slum place. I can’t tell you how bad it was. I went down there. I couldn’t believe how terrible it looked. It was under the elevator in the heart of Brooklyn. The War had been on. There was a big garbage dump at the end of the store –



it was next to the last store on the street – there were empty lots and – terrible – and the place smelled bad. It had old rugs, full of rats, and all as bad as I ‘m saying and worse. But she was there, and she would smile and say, “God is going to do a great work in this city, and I believe he wants you to come here and work in New York. Well, Jean and I went there. We got married. Jean came from a wonderful home, very successful people. Her uncle was a graduate of Harvard and president of the college in her town of Maine. Her father was a very successful business man. He wasn’t saved then, so we never told where we lived. So, our money ran out and we lived on the floor in that store, and killed the rats and thousands of cockroaches and filth. And, we never let them know where we lived. But God began to bless that place. It had 48 broken chairs. Within a year’s time, we had 125 people saved. You couldn’t into that store, it was so packed, and people stood in the backroom. My mother lived in the backroom with an old hospital bed. We ate out of a two-burner hot plate and broken dishes - just like the slum people lived. It never dawned on us to run. I felt like running a few times, was tempted, but I realized that if you, when do you stop? You’ve got to be led. That was drilled into me at Zion, “You go where God leads you.” To make a long story short, the work went on and grew and grew and grew, and we stayed there for four years. Finally, I went to Boston and built a church outside of Boston. We traveled overseas throughout the content of Africa, the Middle East, and came back after two years. The church had gone way down. They asked me back. We went back and God did great miracles for us and the church grew. When I left we had between 2 to 3000 people. Our budget was just under 2 million dollars a year. Jim Cymbela was our out leader and started the Brooklyn Tabernacle. We had so many churches start out of the church that I can’t even count them all. Coney Island – a great work there. He was saved, other peopled saved, and missionaries went, and God just blessed. And in 1985, God said to me go to Zion.

I came here and Brother Heroo had resigned. Sister Wilson said “I’m only an interim.” God spoke to me to come to Zion, and she said, “You know, I have resigned as president, I’m just as an interim, and nobody knows it but the board. I’m sure God has sent you.” They called a special meeting. I was elected unanimously. I came in 1985, in that fall I came. I assumed the presidency the day after the graduation. It was May 30, Memorial Day. The next day I assumed the presidency and was here for 15 years. You know, those 15 years, I was now traveling and speaking consistently and thank God for it. It has been a miracle experience, and I wouldn’t change it. I have no regrets. I look back, I do not say, “I wish I had done this or that, that isn’t my case.” I am thankful for His grace, His strength and He has kept me until this very day.

**George Cope:** How would you define your attitude toward discipline prior to coming to ZBI?

**Dr. Crandall:** I was raised in a home in a time in this country when discipline was basically the norm. My mother was raised in a disciplinarian home. My grandfather was very strong as a Baptist minister in a very strong home and a great home. I was taught to mind. When I didn’t mind we were punished. I had great respect for my mother, and I basically wanted to please her, and I just grew up when you’re told to do something you do it if they are in charge. We were raised with a society and my relatives in the church

that were very discipline minded. I went to a private Christian school in the town, we all went to it. It was free, they never charged us, otherwise couldn't have gone. We were taught to mind, people listened to their teachers, listened. If you didn't, you were punished. There was tremendous order in the classrooms and there was order in church and there was order at home. So, I was raised that way.

**George Cope:** You talked about the excitement of coming and feeling led to come because of the call of God upon you life. Go back if you can in you mind, you've been here two weeks. What did you anticipate Zion to be like and do and maybe two weeks into it did it meet your expectations? Was it high or lower? What did it do to you initially?

**Dr. Crandall:** My experience coming to Zion was a little different. My oldest brother had come to Zion, my two brothers older than me – one of them three years older, the other one seven years older. So, they had both come to Zion. My brother was a graduate the year I came, so I had an understanding, and I had been to conventions before. So, when I came I already understood Zion quite well. There wasn't a real shock.

**George Cope:** The individuals that I have talked to, many did not have a background at Zion. You did have that, so at the end of the first year, was it what you expected, what you understood?

**Dr. Crandall:** My first year was a great year, and I felt so at peace. I loved it, I loved the school. It never occurred to me not to continue. I was well received. I had a lot of friends, and I made friends with the students and faculty. I had a very positive experience.

**George Cope:** You made the comment – you made it almost immediately – “The most important years of your life you spent here at Zion.” What changes did you immediately begin to notice as a result of what Zion was doing for you in your life?

**Dr. Crandall:** I began to seek God, and I learned to pray. I had certain personal trials, as people do. My second year was a year of battling through spiritually, seeking God, but I learned to pray at Zion. That was the greatest single thing that happened to me. I got to know God, not through my mother, or through other people, I gained a personal relationship with God that was to change my life forever.

**George Cope:** You completed Zion in three years, you went three years, as stated, and obviously, just for the sake of the record, you did not go to another school until later, but you went right into ministry. Did you complete your B.A. degree?

**Dr. Crandall:** I never did.

**George Cope:** I think that really covers the background of life at the very initial, because we wanted to get somewhat of a sense of where you came from, but having siblings that were here gave you a real experience of that.

## **Contemporary Experience**

**George Cope:** I would like to turn to what now actually occurred while you were here at Zion, most specifically your relationship with Sister Gibson as the president. You had met Sister Gibson prior to your coming to the school?

**Dr. Crandall:** I had heard her speak, I met her at conventions, but I don't ever remember shaking her hands until I came, but I knew her, I knew who she was.

**George Cope:** What was your impression? When you walked through the door at the very beginning, what were your perceived perceptions of her as the president?

**Dr. Crandall:** Kind of awestruck by her. I had kind of a fear and a reverence, but in a good sense. I revered her. She had a presence about her, that you were conscious of being in her presence and aware of who she was.

**George Cope:** She was a very visible person at that time. She was teaching most of..., in fact, according to the record, she taught all the theology classes.

**Dr. Crandall:** The big thing with her was the fact that the Holy Ghost was on her. She was powerful and had a tremendous anointing. I have lived a long time now and I have seen a lot of people, and she was among the greatest, without a doubt, without a doubt. I remember speaking to Brother Osborne, a great evangelist. He came to a convention while I was here. He said I will never forget the prophetic word she gave about the harvest of the world in the end time. And he spoke, and he said, "You know, it's like we have heard a prophet from the Old Testament." He said, "I never heard anything beyond it." I can still remember those prophetic words, it was so profound. That's what marked her.

**George Cope:** Did that change your view of her in the second year? She obviously remained awestruck to you and revered in that prophetic word. As you got to know her and experience her, did anything change in your view of her other than deepening your respect?

**Dr. Crandall:** Exactly.

**George Cope:** So, upon graduation, what you knew and saw in her in the beginning was the same?

**Dr. Crandall:** It never lessened.

**George Cope:** Not that it would lessen, probably only intensify. But you didn't see her in a different light? She was always the prophetic?

**Dr. Crandall:** Always the prophetic person and I just had such reverence and respect for her. One thing that did lessen was this, in the classroom she was not near the teacher she was in the pulpit. Her classes in theology were good, but not profound. That wasn't her strength. Her strength was let Christine Gibson be Christine Gibson. She was not a professor. She was good at theology, she knew theology, she had a great mind for it, but as professor in the classroom, that wasn't her strength.

**George Cope:** This question may be later, but I am going to ahead and ask it while I am thinking. Why do you think, then, she taught the theology and made the classroom? Was it a fact that she wanted to keep her...?"

**Dr. Crandall:** I think she felt she wanted to make sure that they got it straight and got her theology down straight. Because she was very much from an Assemblies of God point of view, I can't think of anything she ever taught that is not what they teach. One thing you have to know about Zion, it opened its doors. She was very generous and gracious, and opened her doors. There were a lot of people who had different theological views came through and even spoke. But when it came to what you believed, she wanted to make sure this is what you believe, but she was very open minded to have people come and speak that didn't hold to her views.

**George Cope:** When they left, and maybe they shared something that she didn't agree with, did she address that to the student body?

**Dr. Crandall:** Yes, she would try to correct it, but in a proper way. But I do not want you to think she didn't love them and appreciate them. She very much made sure you didn't get it wrong.

**George Cope:** How many other teachers where here during that time besides her that would teach?

**Dr. Crandall:** Dr. Heroo taught when I was here. Mary Wilson Campbell taught. Sister Blanchard taught. Sister King taught. Brother Sinclair taught and Sister Sinclair taught. Brother Spayder taught. We had some other folks that came in.

**George Cope:** About 10, and she was 11. Who would you say, then, most influenced or marked you life as a student and why?

**Dr. Crandall:** She did, no question about it. Her closeness with God, her dedicated life, and her example as a leader was great. She never taught a leadership class, never talked much about it other than she gave her experiences and you saw it and you experienced it by living with it.

**George Cope:** What subjects influenced you most while you were here when you look back that you thoroughly enjoyed and excited you?

**Dr. Crandall:** Dr. Heroo's, no question. His was the best.

**George Cope:** He taught homiletics?

**Dr. Crandall:** Yes. And in his homiletics he wove in quite a bit of pastoral and leadership, it just came out. So, it wasn't just the preaching. He added to it.

**George Cope:** Did he do a lot of speaking?

**Dr. Crandall:** Yes, every week usually. Usually at church.

**George Cope:** So, she would speak, would she have the morning and he at night?

**Dr. Crandall:** She spoke whenever she felt like it, and then she would ask him. She would speak, but she would speak more in chapels. She spoke like once a week in chapel, and then she spoke sometimes in church. Then sometimes she would speak at dinner time, we would call it lunch, - it would have been her lunch - we would have an extended period. She would come down and talk to us at those times. We never knew when she was going to appear and talk.

**George Cope:** Was she reading "Apples of Gold" back then because some of the earlier individuals talked about that she would always read every day from "Leaves of Gold and Apples of Gold" that were written by....?

**Dr. Crandall:** I didn't remember her saying that. When I came, she was quite elderly. She lived 10 years after I graduated, but the last few years of her life she didn't take nearly as active a part as she did during my time.

**George Cope:** Just going back to the question "what influenced you most", what influenced you least? What subjects were you not interested in?

**Dr. Crandall:** Well, I think the one that I felt...she was a great person but she wasn't a good teacher....was in going through the Old Testament. Sister Blanchard was a wonderful woman, but I felt like I cannot remember much that I got out of her classes other than her as a person. She was a wonderful person and had great experiences. When she gave her experiences, they were great, but as a teacher, she was not skilled at teaching. She was an intelligent woman and a wonderful, really a tremendous person, but when it came to communicating the Old Testament and what the books really said - she got a lot out of it - but she was not able to put that in a form that you could remember it. She just wasn't able to do that.

**George Cope:** There are some other bunny trails but that is in the next interview, because I am really interested about the academic side of her and the school in those days, but we will hold onto that.

As I talked to every individual that I have interviewed, talked about a defining moment at Zion, that it came during an extended period of prayer or revival, did you have a defining moment, and if so, could you tell me about it?

**Dr. Crandall:** I received the baptism of the Holy Spirit in Zion, my third year, and it was in my third year that the most dramatic things happened to me as far as my going into the ministry. I became a different person. I never testified once in my three years, never stood up once. It was not until my third year, the last year that I ever spoke, and in praying God filled me with the Spirit and suddenly – I can't explain what fear – I had such a fear of standing up to speak. I spoke when I was called to speak in homiletics, but never voluntarily stood up in chapel and testified like a lot of the kids did and spoke – never did. But that third year, I had such an experience that I stood to speak and all of the fear of people left me, and I felt such an anointing and I spoke with the anointing and the Holy Spirit came upon me for the first time and I knew I was speaking beyond myself, something had happened to me and it changed my life forever.

**George Cope:** Did that occur in a revival experience?

**Dr. Crandall:** We were praying, were seeking God and praying, but there was almost a revival here in my days all the time.

**George Cope:** Was there ever a time when classes were suspended?

**Dr. Crandall:** Yes, many times. Many times classes were suspended. We would pray, sought God. We had days of fasting and prayer and classes would be suspended. We had some of those after I graduated too, but during the time of it as well. It is hard to think of that today because then the Holy Spirit was every thing. When I came here, it was only 30 some years after Azusa Street. It was still in a place where the Holy Spirit spoke and everything changed, and we didn't eat that day. You know, she was tremendous in that respect and wonderfully so. It's not something you can live on, just act out and it's going to happen. It was just the way things were in those days.

**George Cope:** Did she ever go to Azusa Street?

**Dr. Crandall:** No. She got the baptism in Rochester.

**George Cope:** But she never traveled out?

**Dr. Crandall:** Well, she was very close with Amy McPherson, and she took off for several weeks and went to California and was at Angeles Temple and had a vision of Amy when she was there and saw Amy climb to great heights and saw her fall. But God said he would save her. But she had this incredible vision of Amy when she was there.

**George Cope:** Did Zion experience encourage you to further your education?

**Dr. Crandall:** They always admired folks that did, and they had some very educated – some doctors – that came. One was Dr. Chilton and others that would speak who were very educated men and wonderful men. She admired it and never put it down, and that's the best I can say. They never said you should go on with school. They felt like that is of the Holy Spirit to tell you what to do, and you should do what He says. But it was never put down as it was in some places at all, and it was never said you should – it was respected.

**George Cope:** So, education at that point was really a preparation. You were educated to get you into ministry and service?

**Dr. Crandall:** One thing that was drilled into you, that you must go into the ministry and you must answer the call of God. Tremendous emphasis was placed on going into the ministry.

**George Cope:** How did Zion affect your worldview or help you to shape – because obviously you were now from and you had some experience with Washington – but in your view of the world and the lostness of man and culture, did Zion do that or did it happen after?

**Dr. Crandall:** Zion did that, Sister Christine Gibson did that. She kept before us the day Zion was born. It was born with the vision, Zion, the joy of the whole earth – she walked across those grounds – that's the day Zion was born in. It was a world vision, Zion, the joy of the whole earth – beautiful for situation. She walked around old Faith Home that is torn down now, and the grass was up to her waist, and she was speaking in tongues and prophesying and had a mighty experience, and that's the day that Zion was born, and she never let us forget that. It was a world vision – world vision – we lived with that. Missions in those days, like the Assemblies of God, early pioneers of the Assemblies, and that crowd, and where I was raised in, the birth place of the Pentecostal Holiness Church – the early days of that movement. People going to missions was a big thing. Everybody had to be sure. People got called to go here and called to go there and you thought nothing of it. You just realized the Holy Ghost will make a way.

**George Cope:** Even here your talk excites me – and would love to go a different direction just because I think that today things have changed so dramatically and the emphasis is so different. The whole point of this is how do you – and this is a rhetorical question, this is in my thinking, this is where I am coming from ....(at this point sounds like a portion was cut off).

### **Reflection on Meaning**

**George Cope:** The third area – and this is the reflection of the meetings of what we have done – and I guess as you look back and now you have had these wonderful years of ministry, God has honored you, as a pastor when you left Zion and all of that, what do you still practice today, or what did you practice now at the end of your ministry in life

that you learned at Zion? What are those factors that have defined you, and never stopped practicing them because you learned them at Zion?

**Dr. Crandall:** Two, several things. One is, prayer, being led, I learned that here – pray through and be led. Let the Holy Spirit guide your life. Lean not to your own understanding. In all your ways acknowledge him and seek God for guidance. I got that here, and that has been the great thing. Another thing I got at Zion that stuck with me was giving. I learned to give at Zion, I saw, and it became a part of my life – learn to give. Giving was such a big thing, and it was taught and done with such hilarity and joy and folks sacrificially giving. Zion was built out of sacrifice. So, when God asked me when I was pastoring and building a church to give everything we had, to give our home, give everything, we could do it. The only way I could do that was because I had been taught that at Zion – you can give everything and God will help you, bless you and be with you. So, I learned giving at Zion and I learned to teach people to give at Zion. They don't need to be afraid to give – never be afraid of giving, because God rewards you and God blesses a cheerful giver. So giving, prayer, and being led of the Holy Spirit were things I got at Zion, and probably some other things I got from Dr. Heroo, but that was somewhat basic – and, you know, pray for the sermon, get the message, get God's message, seek God. So this was bred into us.

**Dr. Crandall:** I wouldn't have been in the ministry. I would not be the same person. I got into the ministry through Zion. I had nothing. I couldn't have gone to any other school. I didn't have any financial assistance or any way of going anywhere else. So from my point of view, and the way I look at it, I would have missed my whole life – life of ministry – nor the success or whatever little success I owe to God, but He used Zion to bring it about.

**George Cope:** You pointed out a minute ago that prayer, giving, and giving God's message, you basically learned that from Sister Gibson. What would you describe, then – lessons that you learned because there is no doubt that faculty and staff or people that were here at Zion – what did you learn from them?

**Dr. Crandall:** Well, I saw them practice giving, so I learned giving not only from her, I learned that from the faculty and the staff, and the whole place was a giving place. I learned that from the people that were here as well. I learned a lot from Dr. Heroo. I think we came to that somewhere else in the questions, so I will...

**George Cope:** Yes, that's in the next survey from what you learned from him.

How about your fellow students? Any impressions? Were there things that you learned or gleaned from them?

**Dr. Crandall:** I respected the upper classman and I saw them following in the way and they were a great inspiration to me. I was inspired by them, by their speaking, by some of their ministries. Some of these students were very impressive to me. They were used



of God in prophetic words, and I wasn't at that time. I looked up to them and they inspired me to go on.

**George Cope:** How many students were in the school?

**Dr. Crandall:** Approximately 100.

**George Cope:** When you look back, did Zion prepare you for ministry?

**Dr. Crandall:** Yes...(pause)... It didn't prepare me in some senses of the Word, but the basics of "You've got to do it", or believing God or praying that you're called to do it, it did, and it gave me confidence in myself that I could. I believed I could after I graduated from here. It gave me a starting point and the fact that, "Yes, you can."

**George Cope:** When you got out there, in that church where you were working with your mother and you started that work, what were you most competent to do?

**Dr. Crandall:** I think I was ready to preach, not that you have at that time broad experiences, but I had learned enough that I was competent in preaching.

**George Cope:** What were you weakest in?

**Dr. Crandall:** I think I my weakest point was I not trained here – in those days there wasn't much in expository preaching. My preaching was basically topical. You know, the Holy Spirit gave you a message. But you don't necessary connect the last weeks or the next weeks, but it was a word for this day. Early Pentecostals were not great for the most part – there were exceptions – we were not great expositors

**George Cope:** You think that's the reason why Dr. Heroo became one because of his educational background?

**Dr. Crandall:** He turned into one, but when I was with him he did not do that. That was after my time.

**George Cope:** That would be interesting maybe later to find out what you think that turning point was in his life.

So you were ready to preach? Did you find administration – you had business sense though about you, you had a professional sense obviously with going to Washington. Has that always been a gift of yours, by the way? – A business sense, a professional sense?

**Dr. Crandall:** I don't know how, but I didn't recognize it in myself at the time – I saw it later. But they saw that I could run the school when he wasn't there. And when I worked a big construction job for just a few weeks in the summer after the war started, I was assistant to the super...and each time I was always chosen as the assistant. So they saw

something I didn't see in myself. I was shocked that they asked me to do that. He said, "When I'm not here, you'll be in charge."

**George Cope:** Looking back that would be considered leadership qualities? They saw leadership qualities?

**Dr. Crandall:** They saw it and I didn't see it in my self, but they saw it.

**George Cope:** Obviously Zion trained you to preach, but there were many things I'm sure in ministry they didn't train you to do? And what did you feel the weakest...what was Zion's weakness in terms of actually getting in ministry that you just didn't feel... Was it a business side, was it administration, or was it finance?

**Dr. Crandall:** I felt that you had been learning by watching. There was no talk much about how to conduct meetings – a little bit – but it was very weak. Zion was weak in conducting a business meeting, or how to organize a church. There was very little of that. What you learned at Zion you learned by osmosis and you learned by simply watching how Sister Gibson did it, and that was my model. I saw how she did, that's how I did it. But it was weak in structure, it was weak in organizational structure. That part of it wasn't there.

**George Cope:** And that very much confirms I think, what everybody has said, is that clearly Zion has been a modeling school as we look in the past and see. I think there have been some definite changes, probably more so under your leadership of curricula and those kinds of things. But in the early days it was you learned by watching – and that happened in the church, or it happened in the chapel.

**Dr. Crandall:** That's right. You learn by watching. But how to set up and organize the church and how to set up departments and all that, it was never taught.

**George Cope:** How much do you attribute to your personal success and what God has done? - and I use that term in a correct sense - that God has blessed you. Obviously, those years that you spent in the incredible ministry that you developed in the churches that were established – and your ministry has gone around the world. I know you served on Dr. Cho's counsel of leaders and that. How much of your ministry success would you attribute to your experiences foundationally at Zion?

**Dr. Crandall:** Well, it was just as you said. Zion was basically foundational, and the real basics – bare bones and the basics – we got if we wanted to get it, it was available. You saw commitment, you saw..... (end of side one: some words were cut off)

**George Cope:** ...foundational. This is really critical to me, because I think if I am hearing you, Zion laid the foundation but there was desire and push within you – I don't want to put words in your mouth – but you took what you learned and your success, then, spring-boarded off of that. So, would you call yourself a visionary?

**Dr. Crandall:** Probably. I think so.

**George Cope:** Type A personality? (Dr. Crandall: I don't know). Driven? (Dr. Crandall: Yes, I'm driven.)

**George Cope:** What would Jean say about you?

**Dr. Crandall:** Yes, I think she would say I was a driven person.

**George Cope:** Again, I don't laugh or say that in a negative way, because obviously people that achieve are that way. I mean, you've got to have some push.

**Dr. Crandall:** You've got to have vision and determination.

**George Cope:** Was Sister Gibson like that?

**Dr. Crandall:** Yes.

**George Cope:** So she was driven and pushed.

**Dr. Crandall:** Hardly so, and was not laidback. Nooo, she was driven. Always pushing. (George Cope: Always striving, always thinking?) Always thinking. Always reaching out. I never felt that Zion ever accomplished all that she felt it should.

**George Cope:** And what was it that you felt that she wanted it to achieve?

**Dr. Crandall:** I felt that she felt that Zion was destined for greatness, and that she felt that it was destined for greatness, that the vision that she had that it should touch the ends of the earth – that it should reach to where people from all over the world had come here. I never felt that she felt it had finally – I'm just positive that she felt like it had never done all that it should do.

**George Cope:** Can you quantify that in the sense of student population, in the sense of facility?

**Dr. Crandall:** In everything, in all, of facility...

**George Cope:** So she envisioned it much like a Yale or a Harvard?

**Dr. Crandall:** She envisioned this being of – as the words that you have said, which I believe – she envisioned it as a West Point, a place where you really are trained. So, she felt that the training was as equal to education. She wanted both, but the training part, and that this was to be a place that you could go from here to the ends of the earth. And the facility – she would have been very happy to know that we have moved here to a large facility.

**George Cope:** Is it so that she came here once?

**Dr. Crandall:** That I don't know. She might have.

**George Cope:** Did you hear that from Brad Whipple, that he said that he found that in a document, that she had come here one day and stood out front and prayed over this place?

**Dr. Crandall:** I knew Swan said that that Zion would get this place someday?

**George Cope:** Okay, Swan said that?

**Dr. Crandall:** It might have been her, but I thought it sounded like Swan to me, I knew him well.

**George Cope:** Though Zion has not achieved what you think she thought, and maybe even in your own right, (Dr. Crandall: No I didn't), as you look at the significance of the people, not the facility and maybe not the stature, has Zion fulfilled it's mission?

**Dr. Crandall:** No. I believe Zion is destined for greatness right on.

**George Cope:** Could you define what you believe that mission is?

**Dr. Crandall:** I feel like it needs to be increased in student body. I feel that the world focus – that students all over the world need to be here – that is needed. The core values of Zion are very essential and that Zion needs to go on and there is a greater future for Zion. I believe the future is greater than the past – the possibility of the future, I believe that, honestly, humbly and sincerely. I simply made one step forward, but it needs to go on.

## APPENDIX B

### SURVEY COVER LETTER TO ALUMNI

March 2, 2004

**To: Alumni**  
**From: George Cope, President, Zion Bible Institute**

Greetings from Zion...the JOY of the whole earth!

I am writing to request your help. Last year I began my doctoral work at Gordon-Conwell Theological Seminary. The reason I entered the program was to do everything within my power to advance the effectiveness of ZBI, both spiritually and academically, as we move into this third millennium.

My final dissertation is entitled, *A Leadership Strategy for Third Millennium Pentecostal Leaders at Zion Bible Institute*. Each year a major paper must be written which will be included in the final thesis. For my first paper I have chosen to review ZBI's history with specific focus on leadership training and how leadership was taught and communicated by our four previous presidents.

One way to gather this information is through a random survey of those who sat under their instruction. This survey is being sent to 200 randomly chosen alumni. At no time will any respondent be identified as this is a completely anonymous survey. Your input as a Zion alumnus is important and much appreciated.

Would you please be so kind to click on the following web link <http://www.surveymonkey.com/s.asp?u=45572400881> and follow the instructions. Answer each question as best you remember and then submit. I am asking you complete the survey by March 16, 2004. The collected data will help in collating a profiled response which will assist me in my research.

I deeply appreciate your cooperation and willingness to assist not only me, but also Zion! May our Savior use you in the harvest fields where He has placed you!

Serving the Savior and Students,

George Cope

## APPENDIX C

### RESULTS SUMMARY OF ZBI ALUMNI SURVEY

1. Gender:			
		Response Percent	Response Total
Male	<div style="width: 53.5%;"></div>	53.5%	53
Female	<div style="width: 46.5%;"></div>	46.5%	46
Total Respondents			99
(skipped this question)			0

2. Marital status:			
		Response Percent	Response Total
Single	<div style="width: 16.2%;"></div>	16.2%	16
Married	<div style="width: 71.7%;"></div>	71.7%	71
Divorced	<div style="width: 3%;"></div>	3%	3
Widowed	<div style="width: 9.1%;"></div>	9.1%	9
Total Respondents			99
(skipped this question)			0

3. Year entered Zion Bible Institute:		
<a href="#">View</a>	Total Respondents	99
(skipped this question)		0





<u>1.</u>	1988
<u>2.</u>	1993
<u>3.</u>	1959
<u>4.</u>	1966
<u>5.</u>	1980
<u>6.</u>	1951
<u>7.</u>	1972
<u>8.</u>	1960
<u>9.</u>	1973
<u>10.</u>	1978
<u>11.</u>	1965
<u>12.</u>	1966
<u>13.</u>	1950






<b><u>14.</u></b>	1989
<b><u>15.</u></b>	1956-1958
<b><u>16.</u></b>	1944
<b><u>17.</u></b>	1955
<b><u>18.</u></b>	1951
<b><u>19.</u></b>	1970
<b><u>20.</u></b>	1975
<b><u>21.</u></b>	1979
<b><u>22.</u></b>	1952
<b><u>23.</u></b>	1962
<b><u>24.</u></b>	1950 (into 2nd yr-cr given for 1st yr)
<b><u>25.</u></b>	1979-80
<b><u>26.</u></b>	1996
<b><u>27.</u></b>	1194
<b><u>28.</u></b>	1949
<b><u>29.</u></b>	1978
<b><u>30.</u></b>	1989
<b><u>31.</u></b>	1966
<b><u>32.</u></b>	1949
<b><u>33.</u></b>	1993
<b><u>34.</u></b>	1967
<b><u>35.</u></b>	1948 and 49
<b><u>36.</u></b>	1955
<b><u>37.</u></b>	1990
<b><u>38.</u></b>	1960
<b><u>39.</u></b>	1955
<b><u>40.</u></b>	1948
<b><u>41.</u></b>	1946
<b><u>42.</u></b>	1986
<b><u>43.</u></b>	1986
<b><u>44.</u></b>	1964
<b><u>45.</u></b>	1950
<b><u>46.</u></b>	1991
<b><u>47.</u></b>	1993

<b><u>48.</u></b>	1966
<b><u>49.</u></b>	1955
<b><u>50.</u></b>	1977
<b><u>51.</u></b>	1976
<b><u>52.</u></b>	1985
<b><u>53.</u></b>	1998
<b><u>54.</u></b>	1997
<b><u>55.</u></b>	1936
<b><u>56.</u></b>	1981
<b><u>57.</u></b>	1970
<b><u>58.</u></b>	1956
<b><u>59.</u></b>	1967
<b><u>60.</u></b>	1949
<b><u>61.</u></b>	1998
<b><u>62.</u></b>	1986
<b><u>63.</u></b>	1962
<b><u>64.</u></b>	1967
<b><u>65.</u></b>	1992
<b><u>66.</u></b>	1992
<b><u>67.</u></b>	1980
<b><u>68.</u></b>	1978
<b><u>69.</u></b>	1981
<b><u>70.</u></b>	1999
<b><u>71.</u></b>	1999
<b><u>72.</u></b>	1992
<b><u>73.</u></b>	1960
<b><u>74.</u></b>	1982
<b><u>75.</u></b>	1988
<b><u>76.</u></b>	1991
<b><u>77.</u></b>	1984
<b><u>78.</u></b>	1993
<b><u>79.</u></b>	1964
<b><u>80.</u></b>	1995
<b><u>81.</u></b>	1997



<b><u>82.</u></b>	1945
<b><u>83.</u></b>	1955
<b><u>84.</u></b>	1950
<b><u>85.</u></b>	1997
<b><u>86.</u></b>	1967
<b><u>87.</u></b>	1981
<b><u>88.</u></b>	1970
<b><u>89.</u></b>	1990
<b><u>90.</u></b>	1998
<b><u>91.</u></b>	1961
<b><u>92.</u></b>	1984
<b><u>93.</u></b>	1969
<b><u>94.</u></b>	1955
<b><u>95.</u></b>	1977
<b><u>96.</u></b>	1982
<b><u>97.</u></b>	1981
<b><u>98.</u></b>	1984
<b><u>99.</u></b>	1992




4. Years completed:			
		Response Percent	Response Total
One year		5.1%	5
Two years		6.1%	6
Three years		73.7%	73
Four years		15.2%	15
Total Respondents			99
(skipped this question)			0

5. Highest level of education achieved:			
		Response Percent	Response Total
B.A.		73.3%	55
M.A.		17.3%	13
M.Div.		1.3%	1
Ph.D.		2.7%	2
D.Min.		5.3%	4
Total Respondents			75
(skipped this question)			24

6. Ministry involvement since leaving ZBI: (select as many as apply)			
		Response Percent	Response Total
Pastor	<div><div></div></div>	31.3%	31
Missionary	<div><div></div></div>	10.1%	10
Evangelist	<div><div></div></div>	14.1%	14
Christian Educator	<div><div></div></div>	38.4%	38
Youth Pastor	<div><div></div></div>	29.3%	29
Children's Pastor	<div><div></div></div>	12.1%	12
Music Pastor	<div><div></div></div>	9.1%	9
District Official	<div><div></div></div>	4%	4
Denominational Leader	<div><div></div></div>	6.1%	6
Lay Worker	<div><div></div></div>	40.4%	40
Never entered ministry	<div><div></div></div>	4%	4
<input type="button" value="View"/> Other (please specify)	<div><div></div></div>	42.4%	42
Total Respondents			99
(skipped this question)			0

6. Ministry involvement since leaving ZBI: (other)	
<u>1.</u>	professor/secular university system
<u>2.</u>	Pastor's wife, Women's Ministries
<u>3.</u>	TV program Article written in Charisma
<u>4.</u>	Royal Rangers Dist. Commander, NJ; Camp Director, MI
<u>5.</u>	Christian counseling
<u>6.</u>	Assistant Pastor
<u>7.</u>	military chaplaincy; missionary assistant; assistant to missionaries in orphanages.
<u>8.</u>	Sunday School Teacher
<u>9.</u>	singer, choir, drama, Bible study teacher, prophetic ministry
<u>10.</u>	soloist/recording artist
<u>11.</u>	Pastor's Wife
<u>12.</u>	Sunday School teacher
<u>13.</u>	1 yr assisted youth director-New England district
<u>14.</u>	children's ministry: Missionettes
<u>15.</u>	We co-pastored , both preached, did some evangelistic & missionary work, for 47 yrs. (incl. several years with PTL TV ministry on pastoral staff.
<u>16.</u>	church librarian , church music coordinator , counselor
<u>17.</u>	Recording Artist /Pro Singer on tour
<u>18.</u>	did above as a pastor's wife/only
<u>19.</u>	A/G Maps

<b><u>20.</u></b>	Church organist + treasurer
<b><u>21.</u></b>	Jail and Prison Ministry
<b><u>22.</u></b>	Teacher/ Private School Developer
<b><u>23.</u></b>	one year as a youth pastor
<b><u>24.</u></b>	Drama Director/Minister
<b><u>25.</u></b>	Internship
<b><u>26.</u></b>	director of Women's Ministries Trinity Bible Church
<b><u>27.</u></b>	Zion Staff
<b><u>28.</u></b>	lay person volunteering in "tons" of church ministry
<b><u>29.</u></b>	assistant pastor
<b><u>30.</u></b>	Assoc. Pastor, Interim Pastor
<b><u>31.</u></b>	chaplain of Christian motorcyclists association
<b><u>32.</u></b>	Certified A/G minister
<b><u>33.</u></b>	Wife of a pastor
<b><u>34.</u></b>	Sang in Choirs and Praise Teams
<b><u>35.</u></b>	sang / Gospel groups
<b><u>36.</u></b>	cell (small group) leader
<b><u>37.</u></b>	Associate Pastor
<b><u>38.</u></b>	pianist in churches for years
<b><u>39.</u></b>	Sectional Youth Rep, District youth Committee
<b><u>40.</u></b>	Pastor' wife; Bible College Faculty member's wife
<b><u>41.</u></b>	Women's Ministry Director
<b><u>42.</u></b>	Music Leader/Pastor's Wife/Business Manager for a large Christian Organization

1. Did Zion provide you with leadership training?			
		Response Percent	Response Total
Yes		83.6%	56
No		6%	4
Not sure		10.4%	7
Total Respondents			67
(skipped this question)			32

2. Check the terms that describe leadership characteristics initiated and strengthened DURING your educational experience in Zion.			
		Response Percent	Response Total
<b>Spiritual</b>		88.2%	60
Servant		96.8%	59
Shepherd		27.9%	19
Visionary		38.2%	26
Character		79.4%	54
Communication		45.6%	31
Courageous		39.7%	27
Committed		80.9%	55
Strategist		8.8%	6
Leader		39.7%	27
Generous		45.6%	31
Manage conflict		23.5%	16
<a href="#">View</a> Other (please specify)		16.2%	11
<b>Total Respondents</b>			<b>68</b>
(skipped this question)			31

2. Check the terms that describe leadership characteristics initiated and strengthened DURING your educational experience in Zion. (Other)	
<u>1.</u>	identifying/belonging
<u>2.</u>	Living by faith
<u>3.</u>	Missions Minded
<u>4.</u>	compassion, listener, encourager, comforter, edifyer
<u>5.</u>	Nothing outstanding - probably my fault - I was timid but had a hunger for God - A mentor might have helped - now believe field church ministry experience would have been valuable
<u>6.</u>	Live a life in faith and trust
<u>7.</u>	The life of faith - trusting God
<u>8.</u>	Perseverance in the face of adversity
<u>9.</u>	too many to name (I was so immature)
<u>10.</u>	happiest years of my life @Zion

3. Check the terms that describe leadership characteristics initiated and strengthened AFTER your educational experience in Zion.			
		Response Percent	Response Total
<b>Spiritual</b>		72.1%	49
Servant		63.2%	43
Shepherd		42.6%	29
Visionary		50%	34
Character		60.3%	41
Communication		63.2%	43
Courageous		42.6%	29
Committed		66.2%	45
Strategist		39.7%	27
Leader		57.4%	39
Generous		33.8%	23
Manage conflict		63.2%	43
<a href="#">View</a> Other (please specify)		10.3%	7
<b>Total Respondents</b>			<b>68</b>
(skipped this question)			31

### 3. Check the terms that describe leadership characteristics initiated and strengthened AFTER your educational experience in Zion. (Other)

<u>1.</u>	communicational diversity
<u>2.</u>	same as #2
<u>3.</u>	Currently helping in small church in any way I can. Leading Women's Group mtg once a month, Reading Scripture in Sunday Service, Played "Chimes" for a period, tried teaching Sunday School, Nursery,
<u>4.</u>	training leadership skills to large and small groups , teaching conflict resolution skills , managing small groups
<u>5.</u>	worked at Zion after graduation
<u>6.</u>	Most of what I am as a pastor is because of Zion
<u>7.</u>	Helped where ever needed in church

4. Did Zion provide curriculum which taught leadership training?			
		Response Percent	Response Total
<b>Yes</b>		55.9%	38
No		23.5%	16
Not sure		20.6%	14
<b>Total Respondents</b>			<b>68</b>
(skipped this question)			31

5. Zion's president provided me with leadership training.			
		Response Percent	Response Total
Strongly Agree		30.9%	21
Agree		30.9%	21
Neutral / Not Sure		16.2%	11
Disagree		17.6%	12
Strongly Disagree		4.4%	3
Total Respondents			68
(skipped this question)			31

6. I would recommend Zion for its leadership training.			
		Response Percent	Response Total
Strongly Agree		22.4%	15
Agree		35.8%	24
Neutral / Not Sure		31.3%	21
Disagree		9%	6
Strongly Disagree		1.5%	1
Total Respondents			67
(skipped this question)			32

7. I was exposed to leadership principles mostly in chapel.			
		Response Percent	Response Total
Strongly Agree		4.4%	3
Agree		51.5%	35
Neutral / Not Sure		16.2%	11
Disagree		26.5%	18
Strongly Disagree		1.5%	1
Total Respondents			68
(skipped this question)			31

8. Classes were offered that taught leadership principles.			
		Response Percent	Response Total
Strongly Agree		17.6%	12
Agree		38.2%	26
Neutral / Not Sure		17.6%	12
Disagree		22.1%	15
Strongly Disagree		4.4%	3
Total Respondents			68
(skipped this question)			31

9. My personal devotional life shaped my leadership qualities.			
		Response Percent	Response Total
Strongly Agree	<div><div></div></div>	32.4%	22
Agree	<div><div></div></div>	50%	34
Neutral / Not Sure	<div><div></div></div>	11.8%	8
Disagree	<div><div></div></div>	5.9%	4
Strongly Disagree	<div><div></div></div>	0%	0
Total Respondents			68
(skipped this question)			31

11. What medium did the president use most extensively to teach leadership? (select one)			
		Response Percent	Response Total
Classroom lectures	<div><div></div></div>	14.7%	10
Mentoring	<div><div></div></div>	1.5%	1
Sermons	<div><div></div></div>	45.6%	31
By example	<div><div></div></div>	23.5%	16
Was not a priority	<div><div></div></div>	14.7%	10
Total Respondents			68
(skipped this question)			31

12. Please describe what principles Zion instilled in your character, which remain useful in your life and ministry today.		
<a href="#">View</a>	Total Respondents	61
(skipped this question)		38

12. Please describe what principles Zion instilled in your character, which remain useful in your life and ministry today.

1. The theme of the school was clearly about faith. I can remember many sacrifices that Zionians made at the altar when they brought items or money to help during financial difficulties. It was a beautiful moment when you see such dedication. Defining my priorities was definitely something that began at Zion. Juggling studies, working for the school, singing on Sure Foundation, and of course a social life made you aware that there needs to be priorities in our lives. This has been a tremendous help now in my ministry. There were a few conflicts during my years at Zion and it was great to see how different people responded and helped me to see the importance of responding in a Godly manner! Being faithful to the ministry is a quality that I gained from Zion. Many times I have thought that maybe running from the ministry would be an answer, but then I hear Dr. Crandall's voice in my head saying "Never, never give up"! And so, I persevere and pray through the difficulties! Guarding the tongue would be another quality. Living together as a "close family" brought many conflicts, but we needed to be reminded that the tongue can cause damage, or health. This is very useful to me now in the ministry!
2. respect others lead by example judge yourself accordingly work hard discipline the importance of people
3. Walk with God Daily devotional life How to work together cooperatively Attach yourself to

	the eternal purpose of God Respond when directed by God What is given away is more important than what we receive The work duties taught me who we truly work for - God Inter-relations begin and continue with forgiveness To have a good sense of humor as well as not to take yourself too seriously Be sensitive to the Spiritual needs of those around you
<b><u>4.</u></b>	That when God has called you into ministry, you will only be fulfilled by doing that. Stand where the Lord has placed you.
<b><u>5.</u></b>	Dedication, Faithfulness, Loyalty, Servanthood, Perservance
<b><u>6.</u></b>	Practical faith. This helped me when I was establishing a pioneer church in Orange, MA. It would later serve me when I was in major building programs in Warren, Ohio; also it helped me in Kalamazoo, MI, When we faced overwhelming finacial needs. God answered miraculously time and again. The church is now on a strong financial basis. I have always felt the need to be a servant and help people. God has a plan and it is important for me to see where I fit into it.
<b><u>7.</u></b>	A settled faith for life and ministry. "Faith is the substance of things hoped for, the evidence of things not seen." Hebrews 11:1 A settled faith which promises life direction. Trust in the Lord with all your heart, lean not to your own understanding; in all your ways acknowledge Him and He shall direct thy path. (Taken from Proverbs 3:5-6) An effectual, fervent prayer-life. Vision for those without Christ. Servanthood
<b><u>8.</u></b>	Fear
<b><u>9.</u></b>	Integrity Commitment Faithfulness Servanthood Life of Prayer Sacrice Character Love for Missions
<b><u>10.</u></b>	Although I did not formally enter the ministry per se, Zion instilled in me a strong faith in Jesus Christ that has sustained me through many tribulations in my lifetime. "Lo, I am with you always," was a promise many times fulfilled.
<b><u>11.</u></b>	Faith, Hope and Charity
<b><u>12.</u></b>	The element of faith, being able to trust God when you feel He is a million miles away.
<b><u>13.</u></b>	God is first and foremost in my life. Seek God for direction in everything. Living in a room with 5 people, taught me how to get along with people from every walk of life. It taught me how to appreciate people for who they are. I learned how to be sensitive to the Holy Spirit at Zion.
<b><u>14.</u></b>	Proverbs 3:5-6
<b><u>15.</u></b>	To live by faith. And you have to have character in order to live by faith & to trust God to meet your needs.
<b><u>16.</u></b>	None come to mind
<b><u>17.</u></b>	I was there when there was an uprising between Pres. Hero and the new president. I found many things that were outright sin and against what Zion stood for. I was very incensed over all that I personally knew. People in leadership, offices, sin was so obvious that we couldn't help but see it. Of course, as students, we were told that none of that mattered, God still was here in Zion. As you can imagine, bitterness and all that goes with it, was a big problem. In all that mess, I went to God and ask Him to get me out of this Paten place. God, instead, chose to keep me going and finish my 3 yrs. I did learn some valuable lessons, because of such teachers as: Bro. Saginario, Bro. Wynns, and Bro. & Sister Sparks. They stayed steady with God, and taught us to stand for what we knew was right and not compromise. My personal walk got stronger, mainly because I could not trust the leadership. I also learned that life is not all that is would seem. It took awhile to forgive and go on with where I was with God. My character was indeed enhanced at Zion, I met myself, and God and knew that I was standing on my own faith walk with God and that did not depend on leadership or others to be firm. I do thank God for Zion for more than the tough times, but the spiritual times, as well.
<b><u>18.</u></b>	Prayer, Bible study, being humble, faith to step out as he leads



<b><u>19.</u></b>	Life of Faith
<b><u>20.</u></b>	Strength to cope with any challenges in life. Dependence on Gods faithfulness.
<b><u>21.</u></b>	Probably the greatest principle which was instilled in me was the discipline involved in doing chores and the dress code.
<b><u>22.</u></b>	Study of God's Word. To live my life according to His plan. To be an example and testimony of Christ's love.
<b><u>23.</u></b>	One of the most significant ways I learned about leadership was in taking the O.T. leadership class on the life of David with Jo Scruggs. I believe this class was initiated by Dr. Crandall. The principles I learned from this class have held me steady in many difficult situations. The most significant was David's submissive attitude toward Saul even when Saul was not exemplifying godly leadership. Also David's integrity, servant leadership and sincerity of heart allowing God to promote him have impacted my view of leadership.
<b><u>24.</u></b>	I had a very strong character before I entered Zion and it was definitely honed and refined during my time there through every conceivable method. I was taught a fair amount of humility, that's for sure.
<b><u>25.</u></b>	personal sacrifice living by faith commitment to serve others student of the Word (Bible) tolerance of others family spirit among staff and students strong prayer focus
<b><u>26.</u></b>	Discipline. Commitment. Prayer.
<b><u>27.</u></b>	servanthood; commitment; responsibility; stiff rules and regulations;
<b><u>28.</u></b>	Pray without ceasing. Practice what you preach. Study the Word of God. Jesus Others You - the way to spell Joy Obedience to the voice of God and prompting of the Holy Spirit Seek to reach the lost. Love one another. Brighten the corner where you are.
<b><u>29.</u></b>	Although I have relaxed on my strict dress a bit I am always in great mindfulness that I set a standard of purity in my dress that others follow. You can not expect a teen to be modest if you're not. Also spending time in devotion and in the prayer closet. It is what sustains me in the wilderness and in the times of harvest. You've got to be connected and in love with the one who paid such a heavy price for our redemption.
<b><u>30.</u></b>	Commitment, Sacrifice, Loyalty, Perseverance, and Christ like character.
<b><u>31.</u></b>	I learned the most important aspect of my life at Zion was developing my personal relationship with God through prayer, meditation and study of the Bible. It was necessary to cling to the truth of who God is in order to sort through the legalism, hypocrisy and lack of love often demonstrated by those who were in positions of authority and "leadership."
<b><u>32.</u></b>	Using your talents in all areas to give him the glory
<b><u>33.</u></b>	Being Loyal and dedicated.
<b><u>34.</u></b>	Dr. Crandall taught Ministerial Leadership which was powerful and has greatly impacted me. He mostly taught on character.
<b><u>35.</u></b>	Zion as a whole was able to instill in me a love for people, humble attitude, a respect for leadership. Most of all it taught me the need to be gracious and patient in dealing with people.
<b><u>36.</u></b>	Faith to believe God for the impossible
<b><u>37.</u></b>	Faith, duty, responsibility, priority of Ministry over financial gain. Zion did what it established to do. It trained me in the spiritual attitudes of the life I must live to be a good servant of the Lords. By example of those who taught the classes and ran the school, I grew from a shy person who would not look people in the eye when I walked across campus to a leader

	of people.
<b><u>38.</u></b>	Prayer Life Reading the Word Obeying rules in God's Word and rules of the school Integrity
<b><u>39.</u></b>	Zion gave me time to spend alone with God it also gave me experiences with him. I came to Zion as a baby Christian and learned how to live for him. Zion taught me sacrifice obedience patience determination love and integrity.
<b><u>40.</u></b>	Zion helped me to gain discipline and to learn to serve.
<b><u>41.</u></b>	determination in spite of adversity
<b><u>42.</u></b>	1. Never Give Up 2. Pray through 3. God will deliver
<b><u>43.</u></b>	Being a servant
<b><u>44.</u></b>	Zion taught me the importance of spending time alone with God, in prayer and the Word. Zion encouraged me in many ways to be the courageous Christian I need to be in all that I do as I serve the Lord.
<b><u>45.</u></b>	Perseverance. Willingness to give sacrificially. Obedience to those in authority. Finishing what you start even when it's difficult.
<b><u>46.</u></b>	diligence, perseverance
<b><u>47.</u></b>	The principle of true friendship. I had five close girlfriends at Zion. Each of us are spread out throughout the United States. We still keep in close contact today. This is quite possibly the greatest gift Zion gave to me (besides my husband.)
<b><u>48.</u></b>	The Life of David class that was taught by Dr. Crandall showed me the ability to stand fast in what God has instilled in me and I quote, "you never, never, never run."
<b><u>49.</u></b>	Follow God's voice. Always recognize His call on your life, no matter the decision. There's a right way and a wrong way to do something; choose the right way. Don't let the hypocrites influence you; let God and His sincere followers influence you.
<b><u>50.</u></b>	ZBI taught me that I need to live my life according to the principles of the Word and not to live according to what the world would deem sufficient. Zion taught me the benefits of being a servant leader and that ministry is something done in all areas of life, not just from the pulpit.
<b><u>51.</u></b>	1. Full commitment to the churches I attended 2. Faithfulness in attending church services and other functions. 3. To train me to bring my children up in a Godly way and for them to be completely committed to the church and those who were over us and them. 4. To think of ours and not just ourselves. 5. Probably many other things that I can't recall right now.
<b><u>52.</u></b>	Consideration of my volunteers and their other commitments - not demanding too much from them Setting boundaries - saying "no"
<b><u>53.</u></b>	Emphasis on developing a prayer life and how important it is to my life. A love for the Word of God and it was enthusiastically encouraged. How to get along with others. I was housed in the old Cleveland 2nd floor dorm with 7 other girls. That was a do or die experience! Respect for those in authority while still being shown the human side. I thank God for the wonderful 3 years I spent at Zion and KNOW I am serving the Lord today primarily from the experiences I had while a student.
<b><u>54.</u></b>	We were taught a strong belief in God to supply our needs and those of Zion. Faith in God!! That has stayed with me all these years. I remember how God provided our needs when they arose and he still does it to this day.
<b><u>55.</u></b>	Zion taught faithfulness. God is always faithful to fulfill His Word, and to perform His word. I saw time and time again how God would meet the needs of Zion. This carried over in my ministry as well. As far as "Leadership" classes go, when I was a student in 67-70 the classes were not offered. Ministerial technology certainly was not considered as well. However, God blessed anyhow

<b><u>56.</u></b>	Spiritual, leadership and character
<b><u>57.</u></b>	Walking & living by faith ... being able to trust the Lord to meet your needs. God is my source.
<b><u>58.</u></b>	The importance of actually BEING Christ-like as opposed to being able to "perform." It's all about being on my knees, transparent before God, so that I can walk among others as a servant and example. (I still strive for this!!!) Key to my development was the discipline of duties and rules, which I later learned I needed to embrace and enforce upon myself!
<b><u>59.</u></b>	Submission and character qualities. Zion taught me about family and friendships. Relationships were a vital part of my experience at Zion. I learned about people in general. Zion's experience was not just spiritual, nor academic, but also social.
<b><u>60.</u></b>	Having accepted Christ at an early age, I expected other students to have the same foundation and learned much through those who hadn't. I got to see a wider perspective of individuals and their walk with the Lord. At Zion I learned through the example of some teachers the love of God and dedication they had to the ministry, to the Lord and to the students. Through other teachers I watched their dislike of students and dedication to rules and being strict to the students. Both extremes taught me lessons of character traits I would exhibit to my future students. It has helped me to love and nurture children, as well as youth and adults in seeing them through the eyes of our Lord.
<b><u>61.</u></b>	Servanthood, Discipline, Balance (I came from a very legalistic background)

13. What could Zion have done to equip you with better leadership skills?		
	<a href="#">View</a> Total Respondents	57
	(skipped this question)	42

13. What could Zion have done to equip you with better leadership skills?	
<b><u>1.</u></b>	During my 3rd year, I was given an opportunity to travel to CT to help pastor a new developing assembly. This was not an opportunity usually given to a student, so I was asked to keep this a secret. Very few of the faculty even knew. (um....being secretive is probably not a great quality to have learned, but...) This developed my leadership skills tremendously being on the ministry field and being mentored by a Pastor. I understand this is being done now, but I wish we had that opportunity back in early 1990's.
<b><u>2.</u></b>	address what people are looking for in a leader- the good and the bad
<b><u>3.</u></b>	One can only receive what one is capable of comprehending. At the stage of my life when I was at Zion, I could not have received more than what they gave me. Of all the colleges I attended, if I had started any of those first, I would have never gained what I gained in the spiritual and leadership realms that I received from my training from Zion.
<b><u>4.</u></b>	Leadership training classes
<b><u>5.</u></b>	Unity among those who were responsible for Leadership Training
<b><u>6.</u></b>	I have no complaints
<b><u>7.</u></b>	We did not have a course(s) in leadership, but was taught in overall classes the principles of leadership through the example of Biblical characters. (1) It is critical that leadership model the talk, walk and obedience of the call of God on his/her life. (2) Leadership skills not only need roots in learning, but "wings of opportunity" to minister while in training (where the

	rubber meets the road).
<b><u>8.</u></b>	Teach leadership
<b><u>9.</u></b>	Probably could have done more in the areas of Church administration and leadership styles
<b><u>10.</u></b>	If there had been a leadership course, per se, it might have helped. I tried to emulate the best traits set forth by my professors at school.
<b><u>11.</u></b>	Could have been more instrumental in placement after graduation. This would take discerning the gifts in the student and working them into their field. Too many fall away because no one is their "father" to oversee them.
<b><u>12.</u></b>	At the time I was in Zion, there were not a lot of leadership skills being taught. Having classes on counseling people, conflict resolution, marriage, church instructions (pros and cons), managing finances, are just a few I can think of that would have helped. Also having a mentor would have been a good thing, and teaching ministers that they should mentor people. Example: Paul with Timothy.
<b><u>13.</u></b>	I was blessed to have had the leadership while at Zion that myself and my wife and family had. With the Lord at our side we are in ministry to this day, Praise be to God.
<b><u>14.</u></b>	Can't think of any, at the moment.
<b><u>15.</u></b>	No one took a personal interest in helping to define/reach goals. Had desire. Lacking in background, training, confidence. Believe mentoring is valuable for young people, especially the ones who are not naturally outgoing and bold. A lot of potential is lost because young people are given "facts & figures" but not trained in importance of "choices" and "living skills".
<b><u>16.</u></b>	Been a better personal example. Not just showing us the political side of the institution.
<b><u>17.</u></b>	better classes in leadership skills. Teaching students where their gifts lie. Spirit development classes how to use the gifts of the holy spirit.
<b><u>18.</u></b>	Nothing more during those early years.
<b><u>19.</u></b>	They did a great job
<b><u>20.</u></b>	In retrospect I would only say perhaps a class or classes specifically designed as a Leadership course/class.
<b><u>21.</u></b>	I honestly don't know
<b><u>22.</u></b>	Actually taught more classes on it from a Spirit-filled perspective. So much of what was learned about leadership skills in all the classes there came from the teachers as they explored bunny trails during the lessons. I don't think there were any classes on leadership, per se, but if one was not astute enough, or buried up to their eyeballs in furiously writing class notes, to pick up what was being given then any leadership skill training went out the window. I would want leadership skills taught by Spirit-filled teachers who have been there and done that, not by those who have read books about how to be better leaders. I remember Sister Pelly and her husband very well. She was a prophetess and her husband was such a humble man of God. They instilled even more hunger for knowing God intimately into my spirit. After all, it's loving and obeying God that He desires, everything else He will equip you with once you've mastered those two things.
<b><u>23.</u></b>	provided specific courses in leadership provided opportunities to develop skills--by modeling, exploring, role-playing, critiquing each other in guided practice sessions and assigning mentors to assist students with ample opportunities to "try out" these skills Overall, this area was extremely weak and as I remember, was perhaps not addressed at all in the 1950,s. It was and continues to be an area of extreme importance.
<b><u>24.</u></b>	hands on training. spiritual fathering and mentoring. More opportunities to minister in the local church. Talk about practical leadership issues that many of us would face once leaving Zion. "How To Transition." "Staff Relations." "Different Leadership Paradigms."






<b><u>25.</u></b>	required leadership studies;
<b><u>26.</u></b>	Zion was the best training ground for Christian service I know of. Leadership is a calling of God and cannot always be taught by textbooks. I value the examples and ministry of those who were leaders at Zion when I attended, and am blest by Zion today as its training continues in the present generation.
<b><u>27.</u></b>	I'm really not sure. I know that if I had stayed at Zion through graduation my leadership skills would have developed greatly. Life's experiences since then have also shaped my leadership abilities as I have matured. Personally though I as a woman do not seek authority over a man. When it comes to other women that is where I feel God has placed me to minister to their needs and 'educate' them in the Word.
<b><u>28.</u></b>	How to take hold of a God given vision and run with it. How to take it from inspiration to practicality. I learned this after I graduated ZBI from a great visionary, my presbyter in the A/G.
<b><u>29.</u></b>	-Engaged in and encouraged open, honest communication between students and faculty, and the development of genuine relationships -Dealt with difficult "real life" issues instead of pretending they didn't exist -Taken the time to get to know each student's strengths and weaknesses, encouraging them toward growth in positive and affirming ways -Taught leadership principles and skills in a more direct and focused manner
<b><u>30.</u></b>	Encourage individuals to think for themselves, when I attended this was not the norm , conforming was one of the norm. They did lay the foundation and that was very important. Leadership involves knowing your limits and delegating task to others who are gifted in the others and utilizing them.
<b><u>31.</u></b>	It taught me to have faith in God no matter what comes your way.
<b><u>32.</u></b>	
<b><u>33.</u></b>	While we saw lots of great examples of leaders while at Zion, students did not have an abundance of opportunities to lead (with some notable exceptions). This is a serious mis-service. Can we trust them to organize/lead chapels? Sports/recreation? Misc clubs and organizations?
<b><u>34.</u></b>	At the time nothing...we lived from day to day seeing God supply the need. Those days no one had anything and we all gave what we had.
<b><u>35.</u></b>	I don't know
<b><u>36.</u></b>	Taught more classes about leadership Have programs like Christian Service and other ministries
<b><u>37.</u></b>	They could have spent more time setting up teacher/student mentorship opportunities. I felt that when the leaders were doing the right things the students were inspired to follow suit. Cell Groups for seniors was helpful.
<b><u>38.</u></b>	I grew up in the Assembly of God church and attended Zion, I found in my ministry career that I have had to deal with people from many Non-Pentecostal backgrounds. I think an education that exposed me to wider religious thought would have prepared me better. I don't think there were many shortfalls in the education that Zion offered, I see now that I didn't get all that I could have, maybe there are ways that Zion could have encouraged me to do more. Also I often felt that there was a lack of love and concern from the administration, I think that many felt that way. I believe effective ministry comes from equal part passion and compassion.
<b><u>39.</u></b>	Utilized curricula in leadership in addition to the ample scripture, theology, doctrinal studies
<b><u>40.</u></b>	I feel that Zion did a great job of helping me in leadership skills and many other skills as well. The fact that Zion accepted me as a student (even though I was legally blind and still am) was such an encouragement to my heart. The only thing I feel Zion could have done to help me was to allow me to do a duty. Perhaps because of all the time that I had to spend

	studying they felt that that was enough for me.
<b><u>41.</u></b>	There could have been more within the entire curriculum that dealt with the specifics of leadership (i.e. how to handle different situations, how to manage others and yourself, the importance of communication).
<b><u>42.</u></b>	more on conflict management; leadership taught earlier than fourth year giving a year to put the principles into practice
<b><u>43.</u></b>	I left Zion with more questions then when I arrived. I think the lecture style, rather than discussion style of classroom time contributed to this. I would recommend giving students more opportunity to ask questions ... maybe smaller class size would facilitate this. At times Zion seemed to major on the minors ... rules/dress code rather than the nitty gritty issues of life in the ministry.
<b><u>44.</u></b>	A more open approach to being a leader. In that, Zion should make leadership a integral part of the skill sets taught at the school. Moreover, the leadership should be taught be the Word of God then example.
<b><u>45.</u></b>	Get rid of compromisers and molesters immediately, no matter the cost. Treat with more dignity those who, with their lives, paid the price for God's call on them to come to Zion. (It's not too late to recognize them and how they were mistreated.)
<b><u>46.</u></b>	I think Zion could have worked on making sure that the example of servant leadership and mentorship were higher on the priority list. There were times I often felt that the leadership put on the air that "I've served in the trenches and done my duty, now its your turn while I stay above the dirty work". Not that it was intended, or that it was continually pervasive, but I did get that "vibe" every so often.
<b><u>47.</u></b>	Nothing....I leaned most every thing that was the way to live and be a blessing to the world we faced all these years.
<b><u>48.</u></b>	Provide one-on-one mentorship Give hands on training - more than what HELPS did Provide classes that promote abstract thinking - not only giving questions that have one answer - make us think outside the box
<b><u>49.</u></b>	I really don't know. I believe leadership skills come with experience, not always something taught. The principles are taught but I had to apply them to my life and the work the Lord led me into.
<b><u>50.</u></b>	Can't think of any.
<b><u>51.</u></b>	Offered more "Life Application" classes. When I transferred to CBC, I did not get that there either. Zion stressed that course work in Ministry that led to pastoring was a priority, and those that took the Christian Education tract were somewhat looked down upon. Pastors are not the only people God call. Teachers are definitely in the list that God called. More methods classes
<b><u>52.</u></b>	Allowed students to express themselves. In order to be a leader a person must be able to make the own choices in life.
<b><u>53.</u></b>	Modeled them in the lives of the leadership. Taught specific classes addressing leadership. Mentoring programs of leadership.
<b><u>54.</u></b>	More accountability for leadership.... I believe that since my graduation Zion has added more courses to it's curriculum that offer a look at leadership principles. It also provides practical opportunities to practice leadership, to prove what is in one's character that may need to be worked "out!"
<b><u>55.</u></b>	Realizing Zion was just breaking out of its traditional mold, it was a time of many changes. I believe transition could have been handled with more balance in the areas of sensitivity and authority.
<b><u>56.</u></b>	I think I received all I could in the three years offered. The great learning was when we applied what was taught in our every day ministries. I am using this space to explain about






the President. During our stay at Zion our first President was sick and not often visible. Our second President was there, but transitioning. I am not saying they were useless, but saying that the teachers had a much greater influence on me!

**57.** Conflict management, mentoring by example

14. My leadership training was reinforced by upperclassmen modeling exemplary characteristics.

		Response Percent	Response Total
Strongly Agree		10.3%	7
<b>Agree</b>		<b>47.1%</b>	<b>32</b>
Neutral / Not Sure		27.9%	19
Disagree		11.8%	8
Strongly Disagree		2.9%	2
<b>Total Respondents</b>			<b>68</b>
(skipped this question)			31

15. The quality of Zion's leadership training was:

		Response Percent	Response Total
Excellent		11.8%	8
<b>Very Good</b>		<b>36.8%</b>	<b>25</b>
Good		20.6%	14
Fair		22.1%	15
Poor		8.8%	6
<b>Total Respondents</b>			<b>68</b>
(skipped this question)			31

16. Rank the following in order of importance as they relate to the formation of your leadership values.

	1 - Very Important	2	3	4	5	6	7 - Not Important	Response Average
Chapel Services	16% (11)	<b>25% (17)</b>	21% (14)	12% (8)	13% (9)	7% (5)	4% (3)	<b>3.21</b>
Classroom	13% (9)	24% (16)	<b>33% (22)</b>	13% (9)	12% (8)	3% (2)	1% (1)	<b>3.01</b>
Church Services	6% (4)	9% (6)	<b>21% (14)</b>	19% (13)	18% (12)	19% (13)	9% (6)	<b>4.26</b>
Work Duties	7% (5)	10% (7)	9% (6)	15% (10)	19% (13)	18% (12)	<b>22% (15)</b>	<b>4.69</b>
Devotional Life	<b>33% (22)</b>	13% (9)	10% (7)	16% (11)	13% (9)	10% (7)	3% (2)	<b>3.07</b>
Rules & Regulations	3% (2)	6% (4)	1% (1)	15% (10)	13% (9)	<b>33% (22)</b>	28% (19)	<b>5.42</b>
Presidential Leadership	24% (16)	12% (8)	6% (4)	9% (6)	10% (7)	9% (6)	<b>30% (20)</b>	<b>4.16</b>
<b>Total Respondents</b>								<b>68</b>
(skipped this question)								31

17. While at Zion, what classroom course taught you the most about leadership?			
		Response Percent	Response Total
<a href="#">View</a>	Course:		100%
<a href="#">View</a>	Teacher:	89.3%	50
Total Respondents			56
(skipped this question)			43

17. While at Zion, what classroom course taught you the most about leadership?		
	Course?	Teacher?
<u>1.</u>	Life of David (?) Leadership principles	Joanne Scruggs
<u>2.</u>	Principles of Leadership in 1 and 2 Samuel	President Crandall and Prof. Pat Gallagher
<u>3.</u>	Theology	Carl Lindberg
<u>4.</u>	Pastoral Theology	James Pierce
<u>5.</u>	Homiletics	Dr. Heroo
<u>6.</u>	Old & New Testament Survey	Mrs. Mary Campbell Wilson
<u>7.</u>	none	
<u>8.</u>	Practical Theology (? name of course)	Rev. Newton Chase
<u>9.</u>	Doctrine	Rev.. Waring
<u>10.</u>	Homiletics	Bro. Leonard Heroo
<u>11.</u>	Psalms	David Wynns
<u>12.</u>	Homiletics	Dr. Hero
<u>13.</u>	Parliamentary Law	Swan Messerlian
<u>14.</u>	Homiletics	Dr. Heroo
<u>15.</u>	all classes that Bro. Winns, Saginaro, and Bro.& Sister Sparks	No one else
<u>16.</u>	Dr Crandall's class on leadership	Dr. Crandall
<u>17.</u>	Practical Theology	Leonard Heroo
<u>18.</u>	Life of David	Sister Jo Scruggs
<u>19.</u>	Practical Theology	?????
<u>20.</u>	Homiletics	Leonard Heroo



<b><u>21.</u></b>	O.T. Leadership	Jo Scruggs
<b><u>22.</u></b>	The Pentateuch	Sis. Pelly
<b><u>23.</u></b>	theology--perhaps, I really can't choose one course	Dr. Heroo
<b><u>24.</u></b>	can't remember	
<b><u>25.</u></b>	Church History; Synthesis	Mary Campbell (Wilson)
<b><u>26.</u></b>	to long ago to remember	
<b><u>27.</u></b>	Leadership Principles	Donna Jo Scruggs
<b><u>28.</u></b>	English	Sis. Watrous
<b><u>29.</u></b>	Ministerial Leadership	Dr. Benjamin Crandall
<b><u>30.</u></b>	anything with...	Brother Bodley or Sister Jo
<b><u>31.</u></b>	Theology of prayer	Lawrence Bodley
<b><u>32.</u></b>	Homiletics	Bishop Phillips
<b><u>33.</u></b>	Been too long I can't remember teachers names.	
<b><u>34.</u></b>	Major & Minor Prophets	Mary Campbell Wilson
<b><u>35.</u></b>	Leadership	Dean Gallagher
<b><u>36.</u></b>	Ministerial Leadership	Dr. Crandall
<b><u>37.</u></b>	none	
<b><u>38.</u></b>	Principles of leadership	Jo Scruggs
<b><u>39.</u></b>	Anything taught by Carolyn Wiley	Carolyn Wiley
<b><u>40.</u></b>	Homiletics	James Pierce
<b><u>41.</u></b>	Pastoral Theology	James Pierce
<b><u>42.</u></b>	Leadership	Howell
<b><u>43.</u></b>	Old Testament Leadership	Jo Scruggs
<b><u>44.</u></b>	Life of David	Dr. Crandall
<b><u>45.</u></b>	Homiletics 1 & 2	Brother Pierce
<b><u>46.</u></b>	Old Testament Survey	Bro. Maranville

<b><u>47.</u></b>	Leadership	Gallagher
<b><u>48.</u></b>	New Testament	Dr. Waring
<b><u>49.</u></b>	Music Courses	Nat Saginario
<b><u>50.</u></b>	Leadership	Bro. Gallagher
<b><u>51.</u></b>	CHILD EVANGELISM	SIS MESSERLIAN
<b><u>52.</u></b>	None	
<b><u>53.</u></b>	Church History	Reverend Mark Cernero
<b><u>54.</u></b>	Chapel	Dr. Crandal
<b><u>55.</u></b>	Homiletics	Bro. Pierce
<b><u>56.</u></b>	Old Testament Leadership	Sis. Jo Scruggs



18. If you were to write a letter to the graduating class of 2004, what principles of leadership learned at Zion, would you state, are necessary for ministry success in the third millenium?		
	<a href="#">View</a> Total Respondents	55
	(skipped this question)	44




18. If you were to write a letter to the graduating class of 2004, what principles of leadership learned at Zion, would you state, are necessary for ministry success in the third millennium?	
<b><u>1.</u></b>	In order to be a successful leader, you must have followers. Followers are looking for something in you that excites them to follow you. There are many principles that you require so that your followers will not be left disappointed. First and foremost, you must have integrity! Too many leaders are willing to follow the flesh and destroy their position of leadership, but Zion did teach me that integrity must always be strong in our lives. The faculty were a great example of that in my life! Second, you need charisma. Zion has always had an extra "edge" to their worship and campus atmosphere. Followers want something exciting to be a part of! They are looking for fresh vision with charisma! Thirdly, I would have to say that compassion is also essential to a great leader. Whether it be within your family unit, your church, your community, or in another country, we must have compassion for those hurting around us. Zion definitely taught me sensitivity and noticing needs around me instead of seeking for my own personal needs. True leaders need to be reaching out and doing something great for others.
<b><u>2.</u></b>	Servanthood Discipline Respect for Others Conflict Management
<b><u>3.</u></b>	Constant daily devotional life A driving love for all people to help them find the joy in serving Jesus. A driving motivation to prepare myself for the opportunities of reaching diverse people at diverse times and situations. Have a good sense of humor and enjoy your family.
<b><u>4.</u></b>	It is important to serve one another and not to Lord it over others.
<b><u>5.</u></b>	Discover the call of God. Prepare to the best of your ability. "Do your best, and God will do the rest." Don't be afraid to work. I served for two years as the school farmer, milking the cows twice daily, and brought milk to Zion on a daily basis. I also worked on the farm and helped with the crops during the summer. Working helps your self-esteem. You don't feel like a freeloader.



<b><u>6.</u></b>	1) Obedience and vibrancy to the personal call of God on their lives with an understanding that ministry is not a vocational choice. 2) A heart relevance to the needs of today's church and today's world. 3) Know and minister in the anointing of the Holy Spirit 4) Minister in and with the compassion of Jesus
<b><u>7.</u></b>	Reinforce your learning and training elsewhere
<b><u>8.</u></b>	Prayer Integrity of Character Teachableness Perseverance
<b><u>9.</u></b>	Faith in Christ, trust in God, good working knowledge of the Bible, and a good sense of humor, and with God's help I can climb every mountain and go through any valley. I'd like to end this portion using the words of a favorite chorus that we used to sing at Zion: "Jesus, Jesus, Jesus, dearest name I know, fills my every longing, keeps me singing as I go." "All things are possible to him who believes." Mark 9:23 Only believe.
<b><u>10.</u></b>	Holiness, a passion for soul winning, taking it to the streets, compassion, not concerned with numbers, laying down your life for others and "be there" when you are needed.
<b><u>11.</u></b>	Be real. Don't try to be someone else, be the person God called you to be. Be a person of honor and integrity.
<b><u>12.</u></b>	A good devotional life.
<b><u>13.</u></b>	Leadership cannot be learned. It is a gift of God to be used by Him, for Him, through you as a channel. If you want to know about a creation (us) begin with the Creator (God). Stress Reading (especially Inspirational Books) (Try "The Purpose Driven Life" by Rick Warren). You are only limited by your imagination and your faith in God.
<b><u>14.</u></b>	Be real. Humble yourself before God, before Him humbles you before men. Don't DO for God, go WITH Him and you will have a balanced life with God.
<b><u>15.</u></b>	Be a man or woman of God never let your personal relationship with God take a back seat to anything or any one. Keep God first in your life pray and read your Bible every day.
<b><u>16.</u></b>	Total and unequivocal faith in Christ without any wavering whatsoever. Not allowing any outside sources to weaken your faith, as taught in scripture and teachings in early church traditions.
<b><u>17.</u></b>	The world needs servant leaders who are will to sacrifice their own importance in order to uplift others. Building a body of functioning believers is more important than making your name known. The time has come for every believer to take up their part in the body and not wait for someone else to do the work. A leader needs to encourage believers to be interdependent.
<b><u>18.</u></b>	1. Being disciplined 2. Being one of integrity 3. Being a visionary
<b><u>19.</u></b>	I would strongly urge you to apply yourself to your studies and learn to seek God's leading in everything that you do.
<b><u>20.</u></b>	People want to be inspired not driven. Set the example of godly integrity and be a servant of God and his people. Be willing to listen to the people that God has put around you, seek godly and intelligent counsel and then be decisive in your decision making. Resist the temptation to lord your authority over people, but as a member of Christ's body submit to one another in the fear of the Lord. Leadership does not so much come from a position or title, but by your ability to influence others in positive ways. Look for ways to invest in the people around you, to make them all that they can be in the Lord. Finally, when you are misunderstood while doing right, keep on doing right and let the Lord vindicate you.
<b><u>21.</u></b>	As was stated already above, love God and obey Him! He has never asked anything more and expects nothing less. We are all called to serve Him but we are not all called to serve Him the same and every person holds the potential to be a great leader. "Let him who boasts boast in this, that he knows and understands ME!" You will only come to know and understand God if you have a true love for Him. If you truly love God then you will obey Him. Thus, if you love God and obey Him whenever He speaks to you, you have what it takes for Him to MAKE you into an exceptional leader at whatever level He so desires to

	place you and where you can be of the utmost effect for the Kingdom of God.
<b><u>22.</u></b>	lead by example--must be taught these skills--they do not occur automatically to most people financial management conflict resolution know when to refer to someone who is qualified to handle situations--usually those in the emotional and physical areas marriage and family counseling--know your pastoral parameters keep the Word of God (Bible) your source for decisions and assisting with your peoples, needs find a good, qualified mentor during your early years be a good listener--learn to listen to more than the words people say if you plan to teach it or preach it, then by all means LIVE IT realize early in ministry that the old adage "heavy is the head that wears the crown" is very true. Great leaders are frequently not popular. do not compromise to gain favor keep the 3 big G's out of your life and teach them to every leader in your church. God, Glory and Girls. Keep your focus, remember the path to great leadership is to be a servant first. Know where to get answers, don't act like you have all the answers. spend your lifetime learning model leadership in all you do. Make it a way of life never stop learning new skills
<b><u>23.</u></b>	Spiritual Fathering: give all you have away to others. Love people. Intimacy with God: talk with God, be a passionate worshipper of Him Humility: you really don't know that much. Don't impose your leadership on others. Love them like Jesus and they will want to follow. Flexibility: "blessed are the flexible for when they are bent they will not be broken". Church as we know it is no longer relevant to the world we are trying to reach. Allow God to show you what to do, not what was passed down to you. Be open to new ideas. Incarnation: Be Jesus wherever you go. Get out of the building and from behind your desk and go where people are. Our message is not, "Come to our church." We need to bring not the church, but Jesus, to where people are. Leadership style: Don't be a dictator, a "one man show", or think people need to follow you because you have some calling from God. The only example we can follow is Jesus. Follow His example in the Gospels. He never imposed his authority on others, they wanted to follow Him because He loved them. Jesus gave it all away. Be Faceless and Nameless: Give up your need for a title or position. The Kingdom of God is right in front of you; start living it from there.
<b><u>24.</u></b>	devotional life; commitment; involvement in ministry with accountability; assignment of responsibility; participation in student government;
<b><u>25.</u></b>	Spend time with the Lord. Be filled with His Holy Spirit. Make the Word of God your source of supply. Teach by example. Let God's love flow to others through you. Keep God first, others next, and yourself last.
<b><u>26.</u></b>	Be a servant. Never let pride of being a learned scholar of the Word be a stumbling block. Lead by example and don't shame a person when they don't meet the standard you've set instead compassionately show them a better way to do or be. Be a prayer warrior. That's where the battles are seen to competition. Always have an open door but never counsel the opposite sex alone. Have someone of their gender there with you. It will not only keep you from accusations but will show strong character and purity to your flock.
<b><u>27.</u></b>	Perseverance, sacrifice, humility, a pure heart (Holiness), Commitment for life, YOU MUST WALK WITH GOD or stay out of the ministry.
<b><u>28.</u></b>	Having an open mind, a servant heart, a commitment to justice and a deep understanding of the nature of God's love and the reality of His grace- I'm just not sure I learned many of these at Zion.
<b><u>29.</u></b>	commitment, truthfulness, setting realistic goals,
<b><u>30.</u></b>	commitment, truthfulness, setting realistic goals,
<b><u>31.</u></b>	Loyalty and dedication are the most important things in your life. A good leader helps teach students to achieve these goals.
<b><u>32.</u></b>	Submission is the first step to learning. Then learn how to speak in love.
<b><u>33.</u></b>	The main theme is still the same...to walk by faith and not by sight. To have a servant heart and demonstrate why Jesus came..."to seek and to save that which is lost" . To lead by example is the most powerful way to lead.

<b><u>34.</u></b>	Dedication to God and allowing him to direct your lives. Thru what you have learned at Zion and the experiences of life He allows you to go through you will grow and enlarge on what you have learned. You are getting the basics, the foundation. Allow God to build your skills and knowledge through your service to him.
<b><u>35.</u></b>	Be men and women of integrity so that Christians and non-Christians will be able to see that following the Word of God and showing His love and forgiveness is so very important in our lives.
<b><u>36.</u></b>	Commitment, planning, sensitivity, unconditional love, and mentors
<b><u>37.</u></b>	As I stated earlier equal parts passion and compassion. Mercy, grace, love, patience, are extremely important ministry qualities. Also I would say that there is no ministry "magic bullet" and that God uses anyone who is available. I spent a lot of time hoping that some ministry "superstar" would tell me God's plan for me, but God showed me in his time. We must be patient with God and well as with others.
<b><u>38.</u></b>	Unless your education at Zion was better than mine visa. leadership, you'll be largely unprepared for the real world.
<b><u>39.</u></b>	Servanthood by Christ example of laying aside his garments and washing his disciples feet.
<b><u>40.</u></b>	Learn to be servant of all. Never settle for religious formalism.
<b><u>41.</u></b>	Walk in the ways of the Lord daily by staying in the Word and Prayer. 2 Tim. 2:15. Have a very close relationship with the Lord, trusting in Him to direct your path and lead you in the ways that you should go. Love the Lord your God with all your heart, soul, mind and strength. Only one life, so soon it will pass Only what's done for Christ will last.
<b><u>42.</u></b>	Integrity, compassion, communication, vision of God's purpose, adaptability.
<b><u>43.</u></b>	Lead by example, people are watching everything you do and how you react to situations
<b><u>44.</u></b>	BE REAL! We don't need anymore professional actors in the world of ministry. We need people truly interested in serving even the most basic needs of people ... we need people who are willing to love the very high and very low of society. The church is full of people with real heartbreaking issues. Sadly you often don't know about this because people come to church thinking they have to act a certain way ... so they tuck their true lives and issues away and put a smile on their face and join the cast of characters along side of them. What does this accomplish??? Nothing ... just fake Christians who are still so desperately in need of grace, healing, acceptance. Bible College can sometimes be the same way ... this quest to impress. So you become what you think you are supposed to be instead of who you are.
<b><u>45.</u></b>	1) Don't be afraid to stand firm in the power God has given you. 2) Stay true to the Word never let and no variance come in your path when it comes to His word. 3) Preach the unadulterated Word no substitutes. 4) And NEVER, NEVER, NEVER, GIVE UP, YOU JUST DON'T DO IT. (Dr. Crandall)
<b><u>46.</u></b>	Always keep learning. Don't let bad examples influence your idea of God's leadership; allow only good examples to influence you. Never, never, never lose your passion to win one more person for Jesus Christ. Spend your life now; don't try to save it. The time is NOW! And let all your words, actions, and thoughts be motivated by LOVE, not FEAR!!! (1 John 4:18)
<b><u>47.</u></b>	Humbleness Minister to others Learning the scriptures Living a straight life before others Always put others first.
<b><u>48.</u></b>	Integrity Know how to listen, validate and appreciate Both those who work with you and those who don't Set boundaries - say "no" - even to your boss (when permissible) Hear the needs of the people you minister to - don't have your own agenda
<b><u>49.</u></b>	The same as I stated above. Prayer Life Learn how to study the Word of God. Respect those in authority. Learn to get along with others.
<b><u>50.</u></b>	Faithfulness and an Untainted Character are necessary for success.

<b>51.</b>	Self discipline and understanding to me are the most important leadership traits to build on
<b>52.</b>	Model being like Jesus ... this is what it's all about. Jesus was the greatest leader ever and He modeled by servanthood. "If you want to be great (a leader) in the kingdom, learn to serve. Model by relationship ... not position.
<b>53.</b>	CHARACTER, CHARACTER, CHARACTER Servant-leader; Love relationship with Jesus; "To Be Like Jesus--Amen?" (Sis. Eleanor Brunetto) It's not about how well you do on the platform, behind the pulpit or lectern or microphone or desk.... It's about WHO YOU ARE. Allow yourself to be mentored, not just by a respected contemporary, but also by the great Christian figures of the past and by the writings of those persons....
<b>54.</b>	Learning to submit to our authority, as well as dying to self. Humble yourself beneath the might hand of God and in due time He will exalt you.
<b>55.</b>	To be open to seeing others through the eyes of our Lord. That they would nurture and hunger to see the heart of God and know Him so intimately that all they do will come from that. Having a firm foundation biblically is vital in the world today. You must know what you believe and why and be able to be firm in that. Be able to be flexible yet standing firm in God's principles. I would encourage them to spend much time alone with God and not buy a television!
<b>56.</b>	Servanthood, Commitment, Work ethic,

19. In order to learn and formulate the leadership principles you now use in life and ministry, was further education necessary after Zion?			
		Response Percent	Response Total
Yes		56.1%	37
No		36.4%	24
Not Sure		7.6%	5
Total Respondents			66
(skipped this question)			33

20. If you pursued further education after attending Zion, please provide the name(s) of the school(s).			
		Response Percent	Response Total
I did not pursue further education after attending Zion.		37.1%	23
<a href="#">View</a> After attending Zion, I pursued further education at the following school(s):		62.9%	39
Total Respondents			62
(skipped this question)			37

If you pursued further education after attending Zion, please provide the name(s) of the school(s).	
<b>1.</b>	Assemblies of God Theological Seminary
<b>2.</b>	North Central University - BA Assemblies of God Theological Graduate School - MA - Cross Cultural Communication Assemblies of God Theological Seminary-M Div Fuller Theological Seminary- D Min University of Rhode Island - 2 classes Bryant College - 2 classes Rollins College - 14 graduate hrs University of Central Florida - 6 graduate hrs
<b>3.</b>	Central Bible College
<b>4.</b>	CBC IGF Seminary

<b><u>5.</u></b>	8 Semester hours at Glassboro State College (now Rowan University) in Glassboro, NJ. I have also taken the Accelerated Christian Education training for principals. I have participated in many seminars, some of which specifically focused on leadership training. I have since taught leadership training.
<b><u>6.</u></b>	Southeastern College / Florida Global University / Texas
<b><u>7.</u></b>	Eastern College FIU
<b><u>8.</u></b>	Open Bible College Des Moines, Iowa
<b><u>9.</u></b>	Eastern Nazarene College Boston University of Maryland University of Alabama University of New Hampshire
<b><u>10.</u></b>	Southeastern College of The Assemblies of God
<b><u>11.</u></b>	i got an AS degree in accounting at a junior college, then went on to Rollin's University for my 3rd year but did not get a BS as I didn't finish. But I went to International Seminary and received my BA degree in Theology, then My Master's in Christian Counseling.
<b><u>12.</u></b>	various
<b><u>13.</u></b>	Valley Forge Christian College
<b><u>14.</u></b>	Regent University
<b><u>15.</u></b>	Trinity College, Harvard University, Oxford Graduate School
<b><u>16.</u></b>	Berean University
<b><u>17.</u></b>	Berkshire Christian College Florida Theological Seminary Evangel Christian University
<b><u>18.</u></b>	University of Southern Maine
<b><u>19.</u></b>	Penn State University in Pennsylvania University of California in Pennsylvania University of Pittsburgh Indiana University of Pennsylvania
<b><u>20.</u></b>	The Back Side of The Desert. :- ) Life/experience is the best teacher. It's not taught in the classroom.
<b><u>21.</u></b>	VFCC; Dr. Jay Adams; Local Bible Inst. Numerous seminars offered by my district;
<b><u>22.</u></b>	Central Bible College University of Massachusetts
<b><u>23.</u></b>	Southeastern College BA theology Gloucester County College AAS Nursing
<b><u>24.</u></b>	Southeastern College BA theology Gloucester County College AAS Nursing
<b><u>25.</u></b>	Gordon Conwell
<b><u>26.</u></b>	North Central Bible College
<b><u>27.</u></b>	Gordon-Conwell
<b><u>28.</u></b>	I did not pursue further education, on question 5 on the first page I had to click a response to continue, even though I do not have a B.A.
<b><u>29.</u></b>	A.G.T.S.
<b><u>30.</u></b>	Southwestern AG College
<b><u>31.</u></b>	Gordon-Conwell
<b><u>32.</u></b>	Berean Home study courses
<b><u>33.</u></b>	North Central University, University of Wisconsin Trinity Bible College

<b><u>34.</u></b>	on the previous page I marked that I had gotten my BA - this is not true. I marked it only because I had to put down an answer.
<b><u>35.</u></b>	Junior Colleges in California
<b><u>36.</u></b>	Central Bible College Spfd Mo
<b><u>37.</u></b>	Northwest College
<b><u>38.</u></b>	Central Bible College (for BA) AGTS (MA)
<b><u>39.</u></b>	Southwestern A/G University Accounting Courses University of Phoenix, MBA
<b><u>40.</u></b>	Valley Forge Christian College Shasta Bible College (for California Credits)



## APPENDIX D

### PEARSON'S CORRELATION COEFFICIENT STATISTICAL OUTCOME TABLES

#### LEADERSHIP--- WHY?

Survey Statements	Mean	Standard Deviations	1	2	3	4
1	1.78	0.535	1			
2	3.31	0.885	-0.204	1		
3	2.76	0.871	<b>-.484*</b>	<b>.617**</b>	1	
4	2.1	0.809	-0.202	.494*	<b>.671**</b>	1

#### LEADERSHIP--- HOW?

Survey Statements	Mean	Standard Deviations	1	2	3	4	5
1	1.68	0.749	1				
2	2	0.816	<b>.726**</b>	1			
3	2.1	0.809	<b>.699**</b>	<b>.673*</b>	1		
4	2	0.816	<b>.726**</b>	<b>.750**</b>	0.42	1	
5	2.47	0.841	<b>.691**</b>	<b>.566*</b>	<b>.820*</b>	0.324	1

## LEADERSHIP--- ZION!

Survey Statements	Mean	Standard Deviations	1	2	3	4	5	6	7	8	9	10
1	1.73	0.65	1									
2	1.15	0.37	0.17 9	1								
3	1.63	0.59	0.16 5	0.27 4	1							
4	2.36	0.83	- 0.11 9	- 0.19 7	- 0.40 7	1						
5	2.05	0.71	0.27 3	0.38 7	<b>.708</b> **	- 0.41 4	1					
6	2.94	0.77	0.8	- 0.35	- 0.04 4	<b>.546</b> *	0.00 5	1				
7	1.89	0.81	0.5	0.42 4	<b>.835</b> **	- 0.27	<b>.887</b> *	- 0.09 7	1			
8	2.47	0.51	- 0.10 5	- 0.41 1	- 0.30 5	0.22	- 0.22 6	<b>.621</b> *	- 0.40 8	1		
9	2.15	0.76	- 0.13 5	- 0.10 2	- 0.37 8	- 0.35 9	<b>.602</b> **	0.10 8	<b>0.56</b> <b>7*</b>	0.08 2	1	
10	1.73	0.73	- 0.15 3	- 0.16	- 0.52 7	- 0.28 8	<b>.545</b> *	- 0.31 7	0.69 9	- 0.38 9	<b>.573</b> *	1

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